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**AUTHENTIC MEMOIRS OF THE CHRISTIAN
CHURCH IN CHINA.**

(Concluded from page 286.)

It is usual for persecutions, if not to appease intestine controversies in the church, at least to effect a cessation of arms. The foreign enemy pursues both contending parties indifferently, engages all the attention, which before they employed against each other, and converts their redundant spirits into fear and anxiety. By these means he unites the minds of the persecuted, better than all mediators or lawgivers. But the sufferings and adversities of the church in China had not this happy effect. The war among the clergy was carried on with the same life and vigour, when they were imprisoned and beset by their enemies, as in the times of peace and liberty. The indulgences of Mezzabarba extended the wounds they were meant to heal. The adversaries of the Jesuits opposed these indulgences as warmly, as the Jesuits did the bull itself, and absolutely refused to receive or acknowledge them as valid. Francis Sarazeni, bishop of Lorima, even circulated a pastoral letter, prohibiting, upon pain of excommunication, the observation or introduction of those indulgences.* How strangely men are blinded by their passions! This was doing the very

thing for which the Jesuits had been so bitterly reproached. They were condemned for refusing immediate obedience to the injunctions of Tournon and Maigrot, And certainly Mezzabarba was equal in dignity to Tournon, and superior to Maigrot; consequently his indulgences claimed the same respect at least with their injunctions. This inconsiderate piece of obstinacy so inflamed the Jesuits, that they inconsiderately plunged themselves into a fresh offence, great enough to revive the memory of all their former transgressions, and entirely ruin their cause at Rome. Mezzabarba had expressly prohibited the translation of his pastoral letter, or the publication of the indulgences it contained. The Jesuits ventured to violate this command. They dispersed his indulgences among all the Chinese Christians, and endeavoured to impose them upon those to whom they were obnoxious. The assistance of an eminent bishop was requisite for this purpose. They obtained that of the new bishop of Pekin, Franciscus de Purificatione, who was promoted in the year 1731. This prelate perceived, soon after his arrival, that the good-will of the Jesuits at Pekin was of more consequence to him, than the favour of the pope. They influenced him to charge the clergy

* Castorani observationes in Bullam Benedicti XIV. p. 40.

of his diocese, in two public instruments addressed to them, dated July the sixth, and December the twenty-third, in the year 1733, upon pain of degradation, to pay as sacred a regard to the indulgences of Mezzabarba, as to the bull *Ex illa die*, and publicly to read to the people in all churches, on the four most solemn festivals of the year, both the contents of the bull, and the reservations added to it by Mezzabarba.*

This was no less than a public challenge. The combatants on the other side hastened to arms. Castorani, vicar to the bishop of Pekin, and heretofore a martyr to the bull *Ex illa die*, who had spent thirty-three years in his function in China, told his bishop to his face, that he would never pay him obedience in this point. The example of so venerable a man diffused a spirit of rebellion among the clergy. At length it became ripe enough for a resolution to dispatch the good old Castorani to Rome, in order to complain of the Jesuits and the bishop, and solicit the abrogation of Mezzabarba's indulgences. Perhaps the Jesuits and their adherents made their sport of the age and simplicity of this ambassador. He confesses himself to be neither eloquent, nor learned, nor sagacious; and those little pieces of his, that have hitherto appeared in print, confirm the truth of his confession. They discover nothing but a zealous, honest Franciscan friar, neither infected by the air of the court and a knowledge of the world, nor corrupted by the vanity of learning and science. But his want of parts and penetration was amply supplied by his zeal, integrity, experience, constancy, grey hairs, the reputation of a confessor, and seventeen months suffering on account

of the bull *Ex illa die*. A pious simplicity has often got the better of worldly prudence. Castorani arrived at Rome about the end of the year 1734, in the papacy of Clement the twelfth, to whom he immediately opened his commission. The pope left the matter to the examination of several cardinals, and after ten months intreaty, attendance, and solicitation, as Castorani himself relates, his holiness, by a brief, dated September the twenty-sixth 1735, absolutely revoked and annulled the two letters of the bishop of Pekin, who was just then deceased.*

This was Castorani's first victory. But he did not rest here. His principal point was to invalidate the indulgences of Mezzabarba. He therefore proceeded in his undertaking with inexpressible zeal, and solicited the pope, that the examination of this affair might be withdrawn from the congregation *de propagandâ fide*, and submitted to the holy office or inquisition, to whose cognizance by right it belonged. His request was granted. This change of his judges was of great consequence to him. The Jesuits had more patrons and friends in the congregation than in the inquisition, where their old adversaries the Dominicans prevail. As soon as he had put his cause into the hands he wished to have it in, he left nothing undone to prosecute it with the utmost vigour. The account he gives himself of his importunate and indefatigable application is so natural, that one cannot but admire his integrity; and he seems to have effected at least as much by unwearied importunities, as by strength of reasoning. He was incessantly begging, attending, writing, remonstrating and instruct-

* See Castorani observat. and the bull of Benedict XIV. entitled *Ex quo singulari*, &c.

* Clementis Papæ XII. Revocatio, annullatio, et cassatio duarum epistolarum pastoralium bon. mem. Francisci Episcopi Pekinensis nuper defuncti circa res sinenses editarum.

ing. Even the pope himself was not a day free from his company. He was constantly attending the cardinals, the assessors, and the counsellors of the holy office. Not a clerk of the court was overlooked in his solicitation. Notwithstanding all this, his progress was not equal to his endeavours. The pope was willing, that, in an affair of this importance, the judges should determine nothing hastily. He particularly enjoined, as his successor informs us, that all the clergy residing in Rome, who had been in China, and all the young Chinese, who were come to Rome for instruction and education, should be heard, and judicially examined. This required a considerable time, and Clement the twelfth did not survive the inquiry.

Benedict the fourteenth, who now fills the chair, was elected in his room. This prelate is said to be less favourably inclined to the Jesuits, than to any other order under his jurisdiction. His conduct hitherto has confirmed this opinion of him. Poor Castorani, however, seems to have found it a difficult matter to bring him over to his side. He even subjected himself to a severe penalty, if ever they should convict him of deceit or misrepresentation. At length, after seven years impatience, the happy day appeared, which he had been so earnestly labouring for. Benedict the fourteenth, in the year 1742, issued the famous bull, which begins with the words, *Ex quo singulari*, &c. It was finished on the eleventh of June, and issued out the ninth of August.* The only thing omit-

ted in this severe law, to expose and mortify the Jesuits and their adherents, is the mention of their name. But it is easy to apprehend whom his holiness points at, when he speaks of a disobedient, crafty, malicious and insidious set of men. He revokes, annuls, abolishes, rejects and totally condemns the indulgences of Mezzabarba, as tenets extorted from the patriarch under the apprehension of a violent death, never approved by the holy See, and contradictory to the bull of pope Clement the eleventh, and commands them to be considered no otherwise, than as if they had never been granted. He denounces his heavy displeasure and all the punishments which the church usually inflicts upon the transgressors of her laws, against the clergy of every rank, and the Jesuits in particular, if they should presume to depart in the least degree from the constitution *Ex illa die*. He enjoins the superiors of every order of monks immediately to expel those members of their society, who should dare to violate his ordinance, and to recal them to Europe, that they might be duly punished. In the last place he prescribes an oath, by which all Missionaries in China oblige themselves strictly to adhere to the bull of Clement the eleventh, and by no means to suffer their converts to observe any of the ceremonies permitted by Mezzabarba. The conclusion of the bull is with some authority said to be penned by the pope himself. The language of it is strong, edifying, pathetic, apostolical, and well worthy of a great prelate. "We hope in God," says he, among other things, "that the preachers of the Gospel in China will banish from

Mediobarbæ, Patriarchæ Alexandrini, olim Commissarii et Visitatoris Apostolici in Sinarum imperio contentarum, cum præscriptione novæ formulæ juramenti per Missionarios illarum partium præsentis et futuri præstandi.

* It was published at Rome from the Printing-Office of the Apostolical Chamber, under the title, Confirmatio et innovatio Constitutionis, incipientis: *Ex illa die*; à Clemente Papa XI. in causâ rituum seu caeremoniarum Sinensium editæ, nec non revocatio, rescissio, abolitio, casatio, annullatio ac damnatio permissionum super iisdem ritibus seu caeremoniis in quadam Pastoralis epistola Caroli Ambrosii

their breasts that groundless apprehension, that the conversion of infidels will be in the least retarded by a strict observation of our decrees. The conversion of heathens depends principally upon the grace of God, and the grace of God will infallibly assist the labours of those ministers of the Gospel, who preach the truths of the Christian religion boldly, and in that purity, in which they are delivered to them by the Apostolical See, being ready to lay down their lives for the honour of the Gospel, according to the example of the holy apostles and other eminent martyrs, whose blood, so far from retarding the progress of Christianity, rather improved the vineyard, and produced a plentiful harvest of believers." Next he puts them in mind of the nature of their call. "Be mindful, as you are true disciples of Jesus Christ, that he hath not sent you to worldly joys, but to a difficult combat; not to the possession of honours, but to reproach and contempt; not to an inactive but laborious life; not to indulge your ease, but to bring forth much fruit with patience." In order to understand the meaning of this last admonition, the reader must represent to himself court Jesuits at Pekin, dressed in the sumptuous robes of Mandarines, with a dragon on their breast, and enjoying all the honours, dignities, privileges, revenues and conveniences, which the emperor's favour or their own services could procure them. To missionaries in these circumstances, so full of the power and wisdom of this world, the exhortation of the pope seems in the highest degree expedient.

This latter part of our memoirs must be matter of great admiration to those, who read it attentively. Castorani, a poor mendicant friar, whom the Jesuits had caused to be fettered with nine chains, engages in a contest with

the most powerful society in the church of Rome, with that society, before whom the pope himself and kings have been made to tremble, and not only gains the victory, but exposes and humbles them in a manner they had never before experienced. Such is the mischief the meanest and most impotent enemy is capable of effecting, when either despised or too heavily oppressed!

We seem now to be arrived at the end of the Chinese controversy, which has lasted upwards of an hundred years. And doubtless this must have terminated it, had any other order in the church of Rome, but that of the Jesuits, been the parties concerned. But this society is not so easily disheartened by bulls from the bishops of Rome. They have always a fund of inventions in reserve, whereby to evade or repair all the damage a pope can inflict. It is currently reported, that they pay no more regard to this bull of Benedict the fourteenth, than to that of Clement the eleventh, and continue to permit their converts to do that which the pope so expressly forbids. Another Franciscan deputy is arrived at Rome within the last year or two from China, loaded with authentic evidence and testimony of the contumacy of the Jesuits, and of the calamities they bring upon their opposers. Perhaps this may produce a third bull against them, the third bull may possibly hurt the two former by its vehemence. The Roman theatre is subject to many changes, and it is a thing not unusual entirely to drop the best laws, in order to save the pains and trouble of executing them. Matters seem at least to be ripening for a new scene in this celebrated drama. The Jesuits are gradually insinuating themselves into the strong and advantageous situation they were in at the court of Pekin, in the reign of the emperor Cam-hi.

His successor Yong-Tching, who persecuted the Christian religion, and favoured the Jesuits merely for his own purposes, died in the year 1737. Kien-Long, one of his sons, mounted the throne in his stead. He was but twenty-five years of age, when the empire fell into his hands, and began his reign with various acts of clemency. The Bonzes were the only body of men that experienced his displeasure. He expressed his zeal against them in a public writing, in which he cautions his subjects against their vices and deceits.* He gently revoked the orders issued by his father against the Christians and their teachers, and restored the church in China in great measure to her former prosperity and peace. And as to the Jesuits, he gave them fresh encouragement, embraced eagerly every opportunity of shewing them favour, and did this, to an extraordinary degree, of his own accord, without any solicitation of theirs. This disposition of his to those cunning and ingenious ecclesiastics is said to improve with his years. What will become of their antagonists, and of the bull *Ex quo singulari*, if they gain as absolute an ascendant over the heart of this monarch, as they enjoyed over that of his grandfather.

To this prosperity the Jesuits received an accession about three years ago, which they had long wished for, and solicited in vain at the court of Rome. They have made it their endeavour for many years past, to get all the bishopricks in the heathen countries into their own hands, that they might reserve to themselves the sole power over their converts, and have a check upon the other missionaries, who are not of their society. Some of the vacant Sees they have been promoted to

through the interest of the kings of Portugal, who have obtained the power of nominating the bishops of Asia. The popes have constantly resisted their most pressing applications for the bishopricks in China, particularly for that of Pekin. His present holiness is doubtless of the same opinion with his predecessors in this respect. Notwithstanding this, in the year 1745, he promoted a Jesuit to the See of Pekin, with all its extensive jurisdiction. This prelate was a Portuguese, named Polycarp de Souza, recommended with the warmest importunity by Don Emanuel de Sampaio, the Portuguese Ambassador. And the pope, though he seems to fear as well as to hate the society of Jesuits, yet upon many accounts honours his Portuguese Majesty; therefore the same Benedict the fourteenth, who had so heavily mortified that society by his bull *Ex quo singulari*, did what none of his predecessors thought it prudent to do, accepted the recommendation of a Jesuit. What can be expected in these circumstances? The Jesuits being at present as powerful in the church, as at the court of Pekin, it is easy to conjecture the fate of their adversaries, and of the bull, in which they are so effectually exposed.

The attentive reader will draw many useful inferences from the facts here related. How sick and feeble is the head of the church of Rome! How powerful and refractory are the orders, over which she pretends to an absolute sway! How little regard is paid to the pope by that society, which is bound to pay him the greatest! How much division and discord do we observe in a church which boasts of her unity and peace! How miserably distracted is the court of Rome! How many arts are invented to elude the strongest decrees of the pope! How fre-

* *Lettres edificantes et curieuses ecrites des Missions etrangeres*, Tom. XXIII. Preface, page iv. v. vi.

quent is the change of those constitutions, which ought to be immutable! How inconvenient and defective is the government of that church?—Certainly, if our Saviour subjected Christians in all parts of the earth to the dominion

and inspection of a single bishop, he has laid a duty upon one man, to which an hundred are not equal, and has chosen one of the most imperfect forms of government.

JOHN LAURENCE DE MOSHEIM.
Gottingen, April 6, 1748.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE WORK OF THE HOLY SPIRIT.

No. I.

THE Scriptures most explicitly ascribe the renovation of the heart of man to the influence of the Holy Spirit in connexion with divine truth. Though the Gospel of peace is singularly adapted to the circumstances and felt necessities of human nature, yet such is the inherent opposition of the heart to its spiritual and humbling doctrines, that nothing short of Almighty energy will incline any sinner to embrace it. "Paul may plant and Apollos water; but God alone can give the increase."—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." It was by divine influence that the heart of Lydia was so opened, that she attended unto the things which were spoken of Paul. The Corinthians were sanctified by the Spirit of God. And to the Philippians, it was given in the behalf of Christ to believe. It is a deeply-humbling fact, that without the influence of the Spirit of Christ, the most explicit declarations of the divine mercy and grace, as revealed in the Gospel, produce no salutary effect—that motives in themselves the most interesting and suitable have no proper influence, and that arguments the most cogent, fail to convince and persuade, unless

accompanied by his enlightening agency. Such is the adaptation of the truths of revelation to the universal properties and wants of our nature, and so powerful are the moral principles which are there exhibited, that in a well-constituted mind they could not fail to produce the conviction of the judgment, and the surrender of the heart. But, alas! our minds are not well constituted. The will of man is in direct opposition to the holy dictates of divine revelation, and has become the bitter spring of rebellion against the authority and the will of God. It is absolutely necessary then that this influential faculty be subjugated to the government of heaven.

It was the lamentation of our Lord in the days of his flesh, that he had laboured in vain, and had spent his strength for naught and in vain, Isaiah xlix. 4. And what a striking proof have we thus afforded us of the absolute necessity of the Spirit's agency, to overcome that fearful repugnance to the will of God, which is so prevalent in the heart of man. If even He who "spake as never man spake," was so unsuccessful, who will trust to the mere preaching of the word, however clearly and forcibly he may declare it. But after the Redeemer was raised from the dead, and exalted to the right hand of the majesty on high, it was solemnly announced that a numerous host of devoted subjects

should come to him. And to what is this wondrous display of power ascribed, but to the influence of his Spirit? When Jesus was glorified, he received of the Father the promised Spirit, and he poured him out on his disciples, not for their benefit alone, but for the diffusion of the Gospel throughout the world. The Spirit had indeed been given before, but it was very sparingly; whereas when Jesus was glorified, he was poured out in the richest profusion. On the day of Pentecost, there came from heaven a sound as of a mighty wind, to denote at once the plenitude of spiritual influence which was now to be bestowed, and the powerful energy with which it should act. And mighty indeed were the effects that followed; not so much in the miraculous signs which distinguished that age, as in the conversion of multitudes to the Christian faith.

The connexion between the atonement of Christ and the gift of the Spirit is distinctly marked by the fact, that it was not till the former was finished that the latter was *eminently* bestowed. This connexion is of a two-fold nature. First, by the death of Christ, a channel was opened for the honourable communication of that spiritual influence by which sinners are turned unto God. He redeemed us from the curse of the law by becoming a curse for us, that we might receive the promised Spirit through faith, Gal. iii. 13, 14. He thus removed that legal barrier which intercepted the communication of special holy influence from God to the guilty children of men. He had indeed been given in a measure before, but he was so given with a prospective view to the atonement as the only honourable medium of such intercourse between the righteous Judge and the transgressors of his law. Secondly, by his obedience unto death, he developed those great

moral principles by which the Spirit operates on the souls of men, and effects their moral renovation. When we say that the Spirit is the agent, and the word the instrument of conversion, it is of importance to remember that the fitness of the latter, to be thus employed, arises from the nature of the moral principles which are there developed, and their relation to the faculties, the feelings, and the circumstances of man. We are told, that this heavenly agent takes of the things of Christ, and shows them to the subjects of his influence, John xvi. 14, 15. And do not these things embrace the grand moral principles, which are embodied in the facts of the Gospel history, and in the character and work of the Saviour? And if it be the office of the Holy Spirit to make these incorruptible principles so to bear upon the mind of man, as to assimilate him to their nature, it is easy to see how the *most remarkable* effusion of his influence should have *followed* the accomplishment of that wonderful work in which they have been most fully embodied. "In Jesus we had all the treasures of wisdom and knowledge," because in him are to be found all those heavenly truths and imperishable moral principles which exhibit the divine glory, and are the means of attracting the human heart from the vain pursuits of the present world, towards the realities of eternity. Immanuel is the image of the invisible God, because in his character and work are exhibited those high spiritual qualities which constitute the glory of Jehovah. And it is the work of the Spirit so to shine in the heart as to give the knowledge of this glory in the face of Jesus Christ, 2 Cor. iv. 4—6. Such is our nature, that we are much more susceptible of impressions by means of facts, than by the most correct abstract statements. And

what is the Gospel, but a testimony concerning the important facts of the incarnation and death, the resurrection and the glory of Christ, in which the most solemn and interesting truths are embodied in a way admirably to enlighten the mind and to impress the heart? In the sufferings of Immanuel, and in the glory which hath followed, are strikingly exhibited the nature and demands of the law—the divine abhorrence of sin, with its evil nature and bitter consequences—the moral excellencies of that character in which Jehovah delights—the inseparable connexion between sin and misery—and the identity of a return to God and a return to happiness. But all these important discoveries centre in the manifestation of the astonishing greatness of divine mercy and love. For every thing that heightens our views of the holy nature and righteous claims of the lawgiver, and of the guilt and demerit of the sinner, must heighten our conceptions of that unmeasurable love, which, by the gift of the Redeemer, overcame the mighty moral obstacles which stood in the way of our deliverance and blessedness. And must not the impressive views which are thus given us of the bitter fruits of transgression, and of the holy character which is essential to happiness, serve to exalt conceptions of that mercy which saves from misery such as that to which the Saviour was subjected, and of that grace which calls us to the enjoyment of that high blessedness to which he is elevated? While on the one hand, we thus see the power of the Judge to execute to the full the fearful curse of the law; and on the other, his power honourably to save from it the very chief of sinners, can we fail to admire that infinite goodness which first provided the costly sacrifice of the Son of God, and now lavishes its richest bless-

ings on the guilty and unworthy children of men. Now it is the office of the Holy Spirit to give the knowledge of the hallowed principles thus displayed in the cross and the glory of the Saviour. These principles, as they constitute the character of God, so are they the seeds of eternal life in the souls of men. "This is life eternal," says the Saviour, "to know thee the only true God, and Jesus Christ whom thou hast sent." This is to know God in the blended glories of his holiness and mercy, it is to know the harmony that subsists between the Lawgiver and the Mediator in the salvation of sinners, and it is to know Jesus as the great propitiatory, and as therefore the only medium of our access to God, and of the divine communication of grace to us. In a word, it is to know the genuine nature and the intrinsic excellence of those spiritual truths and imperishable principles, which are embodied in the doctrine of Christ crucified. It is thus that man is restored at once to holiness and happiness. We ought not to conceive of the work of the Spirit, as at all inconsistent with the close relation that subsists between these high moral principles, and the holy character which is the result of his influence. What is that character, but the reflexion of the moral glory which shines in the cross, where these sacred principles are exhibited? And how is this character produced, but by the influence of the Divine Spirit making these principles so to bear upon the mind of man as to transform his whole powers into their likeness. The renovation of the heart is effected when the spirit "takes of the things of Christ," and enables the subject of his influence to discern them in their import and their transcendent excellence. This is that divine teaching through which the sinner comes to have new views of him-

self, of the character of God, and of the plenitude of that salvation which is revealed in the Gospel; and by which he comes to be governed by new principles, affections, and aims.

On the mode of the operation of the Holy Spirit, the Scriptures are silent; but they most explicitly state, that in every case the proper knowledge of the truth, the faith of it on its proper evidence, and the character produced by it, are the result of his agency. His energy gives efficiency to its moral fitness. Though conversion is the result of a supernatural influence, it is effected through and by means of our natural faculties. By a holy and a powerful influence the Divine Spirit touches the springs of volition, and without interfering with our freedom of agency, he persuasively inclines the will, and secures a complete change of choice under the influence of an enlightened judgment. While truth is poured into the mind, he produces a kind of spiritual taste by which the true import and heavenly glory of the things of God come to be discerned, and the will is brought to a cheerful compliance with the mind of Christ. Divine influence is employed in connexion with means adapted to our circumstances and our mental constitution, and it acts simultaneously with them, so that, though in itself quite distinct from those means, and though its operations are in their nature direct, it yet so accompanies the means, that its subject cannot generally distinguish between its operations and those of his own mind. The impression of the divine image on the heart is produced by the great moral principles embodied in the truth itself, though in order that the truth may enstamp this likeness, the influence of the Spirit is absolutely necessary—"just as the impression upon wax is entirely made by the seal, although heat

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may be employed to fit it for receiving the impression." John i. 13.; iii. 5.; 1 Peter i. 23.; James i. 18.

It is a great part of the work of the Holy Spirit to make the incorruptible principles which are revealed in the Gospel to bear with effect on the mind of man. We are apt to evade the close contemplation of what is spiritual. We love darkness, and will not come to the light. But the divine Spirit brings the mind and the truth into close contact. He fixes the attention upon the important discoveries of revelation, and makes the subject of his influence to turn to personal account all that is thus presented to his view. He makes him feel his individual concern in the subject as absolutely as if the message were addressed to him alone. There are produced awakening personal impressions of his own interest in the solemn discoveries of the curse of the law on the one hand, and of the gift of eternal life on the other.

In particular, the most powerful appeals are made to the conscience. The secret chambers of imagery in the heart are laid open, and the utter contrariety of his character to that which shines in the divine word flashes on the view of the awakened sinner. By an invisible but potent energy, the Spirit of God so controuls and regulates the mind, that the man cannot but dwell on the heart-thrilling discoveries of that word which "is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." Heb. iv. 12. Nor is this penetrating and awakening power confined to the law, for the whole implications of the Gospel proceed on the principle that there is a fearful obliquity and corruption in the heart

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of man. That same cross which gives peace to the conscience quickens its sensibility. In looking to Calvary there is beheld a most solemn display of divine justice, when the offended Judge is exhibited in the act of inflicting the penalty of his violated law. And the impression is deepened by the cordial submission of the Surety to the whole of his unutterable woes as the just desert of our rebellion. And when the holy character of God, and the alienation and corruption of the heart of man, as they are here displayed in their nature and consequences, are discerned in the light of divine teaching, what an appeal is made to the sense of right and wrong, and what an edge is given to the judgment of conscience concerning both! When properly impressed by what the cross exhibits, the subject of divine influence must see that the character of his own eternity is involved in the result of this revelation. No longer can he rest in vague and partial notions of sacred things. He must now investigate them with the most earnest self-application. The doctrines of Scripture are felt to be realities, and realities deeply interesting to him. His everlasting interests he feels to be at stake. An invincible energy presses the word home, and commends it to the conscience. Its unutterable importance to his own soul is seen in the light of his heavenly teacher; and he is constrained to say, "The guilt charged on me is indeed mine—the character drawn is that of my own self—and the wants described are precisely what I feel. In a word, he is made to feel as if a voice from heaven said to him, "Thou art the man."

But the Spirit of God carries home to the heart the engaging appeal which the heavenly record makes to the affections. He en-

ables the subject of his influence to discern the perfect adaptation of the Gospel to the feelings of conscience, when awakened to a sense of guilt, and to appreciate the wondrous love which hath thus been manifested in providing for the exercise of forgiveness. When the evil and desert of sin are laid open to the mind by the Spirit, it is not to torment him before the time, but rather to excite the attention of the sinner to the message of mercy, to illustrate its entire suitableness to his wants and circumstances, and to incline him to embrace it. We do not mean that in every case the Spirit of God influences the mind precisely in the same way. In some instances there is at first little felt besides a general sense of unhappiness, and a sighing after something in which rest may be found. And in this state of feeling the eyes are directed to the Gospel as the well of life; and it is found to be indeed as cold waters to a thirsty soul. The affections of the heart are engaged by the delightful adaptations of the Gospel to that invincible desire of happiness which is inherent in our nature. It addresses man as an unhappy and a destitute creature, and it invites him to the possession of enjoyments which fully meet his capacity for bliss. The desire of happiness is in itself a purely natural and instinctive principle, and considered abstractedly, is neither holy nor unholy, its character being entirely determined by the direction which it takes. But this necessary principle is hallowed by the Spirit of God. He addresses our natural feelings, and through them he gains access to the higher powers of the mind. And great is the goodness which is thus displayed in calling on the wretched and the helpless to come to the fountain of genuine happiness, without money and without price. Isa. lv. 1—3. And often,

after long seeking rest and finding none, the weary soul is led to look to the Gospel, and by the blessing of God its glory is discerned, and it is found to be the very thing which the heart needs. But even here the satisfaction that is found includes the happiness that arises from a sense of forgiving mercy. In such cases, the knowledge of danger and of the means of safety may indeed be said to go together; yet there must be a sense of sin as the cause of sorrow. For a man is unhappy only in consequence of his being a sinner, so the entire suitableness of the Gospel to his condition can only be seen when its adaptation to his state as a guilty, as well as an unhappy creature, is discerned. The Gospel is a scheme of redemption, and proceeds on the principle that mankind are sinners, and as such are righteously exposed to the wrath to come, and also morally incapacitated for spiritual bliss. There can therefore be no proper understanding of its nature, nor any just recognition of its true value, without an apprehension, more or less, of that for which it is the instituted remedy. Some are, in the first instance, most easily roused by appealing to their conscience, and others by appealing to their affections; and it is not for us to limit the Spirit of God to a particular order of operation. But, even in the latter case, the interest felt by the heart in the Gospel, as promising to be a source of satisfying enjoyment, is followed by, or connected with, an immediate conviction of sin, and a sense, greater or less, of that fearful evil to which it exposes the transgressor. And thus the suitableness of the message of Heaven to the state of man as a sinner, as well as an unhappy creature, comes to be perceived. And in resting as a sinner on the atonement as his only refuge, he finds that all else which he needs

to perfect his enjoyment is abundantly supplied. The love of God is thus shed abroad in the heart, by the Holy Spirit; and the sinner is reclaimed from his wanderings, and is drawn to God with the cords of love. The current of the affections is turned to the God of all goodness. Having much forgiven, we love much; and this love becomes the fruitful principle of holy obedience.

When a man is thus made to see, in the light of divine teaching, the glory and excellence of the Gospel, and is led to bring the truths of God home to himself, so as to derive from them peace of conscience, and joy of heart, he is led by the same heavenly influence so to dwell upon these subjects, as to experience their sanctifying power. The grand moral principles which are revealed in the cross, are made to bear upon the mind so as to mould all its faculties and powers into their own nature. "The entire truth is let in." An invincible energy keeps the heart fixed on those imperishable principles which constitute the character of God, and are the only proper food for the thoughts and the affections of man. And when the view thus given of God is found to harmonize with all that can be conceived to be worthy of the divine nature, and to accord with the whole properties and felt necessities of man, as well as to account for all that the world exhibits, the faith of the heart rests upon grounds which come within the sphere of the man's own knowledge. How was it that the moral faculties of man were corrupted, but by the tempter succeeding in his endeavour to turn the mind from God, and to make the instinctive desire of enjoyment to swallow up every thing else? Now, as the moral faculties were corrupted through the wrong direction of this instinctive desire, so the Spirit of God renovates the

mind, by giving a proper direction to this influential principle. He so operates through this natural medium, that the subject of his influence identifies holiness with happiness, and the object of gratitude with that of esteem. He sees the stamp of divinity on the revelation of a plan of redemption so fitted to command the most profound veneration, while it wins the heart by the display of an attractive and overcoming loveliness, and the most communicative goodness. He traces the hand of that God who knows what is in man, and meets the whole feelings and powers of his nature, who can influence the most secret springs of volition, and, by means most accurately adapted to all the parts of our mental constitution, effects a complete moral revolution in the soul. And feeling this, he is no longer the dupe of vain notions and mere opinions, carelessly adopted, and ready to be as carelessly abandoned. He has been led to see and to feel his need of a moral remedy, and has happily found in the Gospel the very thing of which he was in want, though he knew it not. His convictions are now powerfully efficient, and he delights to dwell on the wonderful facts and events in which the principles that thus affect him are embodied; and the more he does so, the greater is the force with which they come home to him, and the influence that they exert over him. Every thing seems as if made for him alone. "All this," he says, "relates to me: to me the words of this salvation are sent. What are abstract speculations to practical truths such as these? Let them be given to the wind, for this is demonstration." To be thus affected is a very different thing from being lost in vague generalities, and busied with empty speculations and opinions floating in the head. And powerfully

sanctifying is this deep, personal, heartfelt interest in the word of God, under the influence of the Spirit of Christ.

D. R.

ON HEAVENLY-MINDEDNESS.

A HUMBLE, holy, serene, and devout frame of heart, is the best prelude and pledge of our future felicity: for indeed a portion of heaven must possess and influence our minds, before we can take actual possession of heaven. Nature draws and binds us to the dust; grace lifts and attracts us to the skies. Where the Spirit of God dwells, a new taste is formed, a new temper is produced and cultivated, a new element of feeling, of interest, and of pleasure, is created. In strict accordance with this statement, saints are earnestly exhorted to set their affections on things above, where Christ sitteth at the right hand of God. There only can be found the perfect peace and enjoyment for which they are daily panting and praying, as the consummation of their hopes. There only can the ransomed and regenerate soul breathe her native air, pluck immortal fruit from the tree of life, feed without satiety on the hidden manna, and drink of that river of pleasures which flows clear from the throne of God and the Lamb.

And is it not evident that the Christian, while pursuing his journey through the wilderness, will be heavenly-minded in proportion as his thoughts and desires are fixed on heaven? Does not the habitual anticipation of his future rest sooth and calm the ferments of his troubled bosom? While he views by faith the unspotted beauty of holiness, and the unwasting store of happiness possessed by the saints in light, is not a salutary and purifying pro-

cess sensibly carried on within him? The soul, in close contact with sacred objects and serene delights, by sympathy inhales a sacred and refreshing spirit, and learns to look with indifference and contempt on the gilded toys and trifles of the present world. "Our conversation," said St. Paul, "is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

It is the distinctive characteristic of the ungodly, "that they mind earthly things." Their thoughts, passions, and pursuits, are confined to this visible diurnal sphere. The Christian and the man of the world, in their best hours, form and exhibit a striking contrast. The citizen of earth feels himself most happy, when he is so wrapt and enclosed in the things of time as to exclude every idea of eternity; the Christian finds himself happiest when the grand scenes and realities of eternity so fill and interest all his faculties and feelings, as to raise him above the poor allurements and little perturbations of time. But how is this heavenly frame of mind best cultivated and promoted? No inquiry is more important, or it is to be feared, less considered. It can scarcely be necessary, in this place, to dwell on the grossest and most palpable causes, which obviously impair our spirituality and wound our peace. Those who rush into profligate or frivolous company, or frequent gay and fashionable amusements, cannot reasonably expect to retain any savour or enjoyment of genuine religion.

But dangers lurk under forms very little suspected. The pursuits of lawful business may prove injurious to a heavenly mind. It is true, the sober course of an honest industrious tradesman, is both honourable and useful; and the relative claims and ties of life do not necessarily oppose the

claims and obligations of religion. We are commanded to be diligent in business, and at the same time fervent in spirit, serving the Lord. But when secular transactions begin to engross an undue proportion of time and thought, the latter part of this precept is nearly forgotten. While the things of the world fill the head and the hands, the spirit of the world secretly insinuates itself into the heart. The forms of public worship may be still attended; the pre-eminent importance of the divine favour may be still acknowledged; a decent and respectable profession of piety may be still maintained; but the serenity and sunshine of a calm, holy, and heavenly state of mind, are gone. There is more of Mammon than of Christ, more anxiety about gain than godliness.

An enthusiastic admiration of the fine arts may prove hostile to a heavenly mind. Let me not here be misapprehended, as I am far from wishing to proscribe, or in any way discourage, those arts. Poetry, music, painting, and architecture, open a thousand avenues of pleasure. To a certain extent, these gratifications are not only allowable, but also positively useful. It must, however, be recollected, and should never be denied or concealed, that a studied indulgence of the senses, even in the more refined enjoyments which can be procured for them, strengthens our attachment to the world, and abates the ardour of our religious affections. This reasoning will apply to the sciences, as well as the fine arts. Philosophy has been aptly called the handmaid of religion; but when the former gains the homage due to the latter alone, the sad consequences can be easily foreseen and foretold. The Christian may dig and toil, and think himself growing rich in scientific knowledge, while he is

becoming poor in sacred wisdom, or satisfying comfort. "Misemployment of time," says the late Mr. Cecil, "is injurious to the mind: when reflecting in illness on my past years, I have looked back with reproach on days spent in my study: I was reading through history, and poetry, and monthly journals; but I was in my study! Another man's trifling is notorious to all observers; but what was I doing? Nothing, perhaps, that has a reference to the spiritual good of my congregation! I do not speak against a chastised attention to literature, but the abuse of it."

If we would maintain heavenly-mindedness, both the palpable and the less obvious dangers to which we are exposed must be cautiously shunned. Nor is this all; the positive means of grace are to be used, with a direct and immediate view to the ends for which they were instituted. The apostolic direction to Timothy, "Exercise thyself unto godliness," may be justly applied to every Christian. Shake off the spirit of slumber, and the habit of indolence, and put every talent and faculty in requisition and full employment. Set the glory of God before thee, as thy prime aim and object, as the pole star of thy course. Give attention to reading, and remember that there is one book, and but one, which is able to make thee wise unto salvation, through faith which is in Christ Jesus. From this sacred volume, this inestimable mine of truth, replenish, enrich, and adorn thy soul. Be frequent and fervent, patient and persevering, in prayer. To be like God, we must be near God. At the throne of grace, the believer feels his mind expanded, enlivened, invigorated, consoled, refined, by the communications of divine light and love.

To maintain a holy and heavenly temper, attentively study and

imitate the character of Jesus. He is thy final portion and thy faultless pattern. What meekness of wisdom! what ardour of zeal and benevolence! what patience, resignation, and devotion! filled his soul, and shone forth in his life and conduct! Be firm and faithful, active and humble, like him. Follow his steps, and muse on the glory which he has promised to all his servants. By loving and imitating the divine Redeemer, by believing and anticipating the felicity of his future kingdom, thy disenthralled spirit shall soar aloft as on eagle pinions, leaving the base and beggarly elements of the world, and the tinsel toys and flattering baits behind thee; and thou shalt experience a liberty, a peace, a lively hope and animating joy, which language is too feeble to describe, and the wealth of worlds is too poor to purchase.

AMICUS B.

May 20, 1827.

AN ANCIENT ADMONITORY LETTER FROM A CONGREGATIONAL CHURCH TO A DISORDERLY MEMBER.

(To the Editors.)

GENTLEMEN,—In looking over the papers of a deceased friend, I lately found a copy of a letter of exclusion, addressed by an Independent Church in one of our respectable country towns, to a disorderly member of their society, bearing date May 1703. The document interested my own mind, as indicating the desire formerly cherished for the purity of our churches, and the light in which, a century and a quarter ago, our ancestors viewed many principles and practices which it is apprehended are, *to say the least*, as prevalent now as then. I am disposed to hope, that the publication of such a document may not be without some beneficial effect,

at a time in which our churches are in danger of erring, rather through laxity than severity of discipline;—and in which, there is reason to fear, many practices in commercial pursuits are connived at, if not defended, which are utterly repugnant to Christian principles and requirements. With this feeling I forward you a copy of the paper alluded to, and shall be happy if your views so far accord with mine as to induce you to give it a place in your valuable and interesting work. I remain, Gentlemen,

Your's, &c.

May 18, 1827.

H. B.

—, May 6, 1703.

"Brother W—— R——, Jun.

"We the church of Christ at —, unto which you do stand related as a disorderly member under our present care, can greet you now no otherwise, according to Christ's rule, but with the rod; after a long spirit of forbearance and brotherly expectation, as becometh saints, that long before this you would have been enabled by Him, who is exalted to grant repentance unto Israel, to have laid before us the humble sense of those vile scandals, which your base naughty heart and lying tongue have long and often laid the Gospel of Christ, which is dearer than our reputation, under: and for which, after all this long suffering and gentleness of Christ in the church, you must be faithfully, as a faulty brother among us and deep offender, dealt withal; that Christ's honour may not always suffer by this reproach, which your sin has cast upon him.

"The charge, which we shall be ready one and another of us to prove, is summed up under the following heads:

"1. The sin of lying and dissimulation, contrary to the rule, 'wherefore putting away lying, speak ye every man truth to his neighbour,' Eph. iv. 25. This lying of your's in trade, promising payment, but scandalously, time after time breaking your word, after the strict obligations of truth and justice in dealing, hath been often a complaint against you, both before and since you left this town. The proof of this charge is ready to be produced against you, in a matter

of dealing with the widow S——, shoemaker, in that parcel of leather you agreed with her for £10. or £11., giving a guinea in hand, taking some of the goods, and promising to pay the remainder of the money in a short time; but neglecting payment according to that slippery tongue of your's, that had promised it until it came to an arrest. The general report of you, in town and country, is, that you are a great liar in dealing.

"2. The sin of injustice.—You dared to offer to stand trial with her, contrary to all equity and moral uprightness: that if a human judicature would have encouraged, you would plainly have gone beyond this woman's power to have defrauded her of right. This bold standing of trial of your's, though it was never so little a time, and never so little success to yourself, is directly against that rule of Christ, which is upon record in the Epistle to the Thessalonian church, that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified; and however the formality of the phrase, his brother, varies from his neighbour, he or she, yet the morality of it is the same; because standing trial with her was a sin against another rule of Christ, which commands you to provide things honest in the sight of all men. (Rom. xii 17.) You should have provided your money according to the bargain, this had been honest; not have provided an injurious opposition to the woman to stand trial.

"3. Abounding in the same fault, over and over; for when you could make nothing of standing the trial, then you came to the old trade of promising and deceiving; and afterwards promising this woman's second husband you would stand to your bargain: nay, gave it under your hand, that you would fetch the goods according to the agreement, in a short time, or pay 40s.; but you failed here too; till last of all, after many falsifyings of your word, you took the goods.

"4. Giving occasion to the adversary to speak reproachfully—for upon this matter the woman hath reflected the scandal both upon us and you, that there should be such as you among us. This was thrown upon us before some of the church, as to sister B——, and sister S——, when among us, who made mention of it to brother A—— in town. This is a sin against that rule which bids

us give no occasion to the adversary to speak reproachfully.

"5. Borrowing money of a poor woman in town, good-wife G—— by name, and this upon a mere deluding her with fair words—promising to pay her time after time, but as often failing; she complains of this, adding, that you ran in debt a whole summer together, for such a slight commodity as milk, and at last went off many pounds in her debt.

"6. Unjust dealing with Mr. W——: not only tricking him with lyes to get further into his debt; but conveying away those goods privately, which you had made over to him by judgment confessed and bond, as Mr. W—— his undoubted right, for so much money lent you as they were worth.

"7. Betraying a trust, and converting to your own use, the money which a gentleman at —— committed into your hands, to pay a scholar in town. It is said, the man who sent it is like to be sued for the money. What a horrid shame is this; and the more, in that the scandal of it is spread abroad both in town and country.

"8. Another act of injustice comes in against you—it is this. A tanner out of the country told one of the church, that you came and bargained with him for a parcel of goods, bidding him lay them by whilst you brought money and fetched them; the tanner, it should seem, as he had reason, not caring to trust such a slippery customer without money, because you owed him a great deal of money before; whereas, you came not then, you nor your money; but when he was gone out of town, then you came fraudulently to the inne, fetched them without money, and have never paid for these goods to this day.

"9. Your ungodly playing at the lottery last —— fair. How dare any church member play with lots? A lot is a sacred thing—it is an immediate appeal to God to decide a controversy. Is this fit to be taken up in sport? the nature of it is a direct eyeing of God; for when the lot is cast, the whole disposing thereof is of the Lord. Did you think such a man as you, should have God directing your lot for you? No; if you had thrown a hundred times at that sport, so long as God had the managing of the lot, you should have been the loser; for you only have I known, says God, of all the families of the earth, therefore I will punish you for all your iniquities. What but an

Achan's greedy eye, and a covetous heart, brought you to the lottery?

"10. Your losing other men's money at the lottery, for you had none of your own to venture, having spent it all long afore.

"11. Your going off scandalously in so many persons' debts, as also, when you saw yourself sinking in the world, never speaking with the pastor about it, nor any of the brethren of the church; as if you were resolved to break with the world, and with us too. And indeed your absenting from the meetings of the church, before you went off, have been notorious, and you have visibly sunk in your estate in the world, we have observed, since your last haughty unbecoming carriage in the church, whilst under reproof.

"12. Your incorrigibleness whilst in London; no signs of remorse, but a letter to the church full of self-justification, and the true copy of yourself, the empty flourishes of a vain and unconsidering man.

"We do, therefore, having all these crimes before us, resolve to vindicate Christ as openly, if possible, by making you a publick example, as you have openly reproached Him: and do think it highly necessary, that the government of Christ should take in hand to protect the reputation of the Gospel of Christ, and the Lord make both this and that to be of use to your soul.

"And signed by some of us in the name and with the consent of the rest."

"Given at our Church Meeting, the day and year above written."

CURSORY REMARKS ON THE DISSIDENT COLLEGIATE SYSTEM.

(To the Editors.)

GENTLEMEN,—It gave me great pleasure to see the important subject of the training of the rising ministry brought under discussion in your very valuable publication. I am not sure you will deem the few observations contained in this letter worthy of insertion in your pages, or likely to render any assistance in this very important inquiry, which I should wish to see pursued at much greater length. Should they appear to you of any

value, they are entirely at your service.

I can by no means coincide in the statements as to the present condition of the Dissenting Ministry, contained in an article in the *Eclectic Review* for last month. The tone throughout that article appears to me greatly too complaining and gloomy. Education, eloquence, efficiency, are not at the low ebb among us, which that writer represents; and the state of our academies, though they certainly admit of and require improvement, by no means warrants his strictures.

As to the number of Ministers educated in our theological seminaries, I think the remarks of your correspondents, Messrs. Ward and P., have shown, that it is not excessive; but, if it were, the remedy seems to me exceedingly simple, and to afford a cure not for that evil only, but for many others. Let all our colleges, with the exception perhaps of Homerton, immediately add a year to the term of studies pursued within their walls, without increasing their numbers, and of course diminishing their admissions proportionally. But this is an improvement that ought forthwith to be made, whether the number of students be at present excessive or not. If the number of students be so inadequate as not to allow of their course of study being lengthened by an additional year, let an increase be immediately sought. In that rising and most important institution, Highbury College, five years at least of assiduous study ought not merely to be allowed, but *imperatively required*. No student should be considered as proceeding into the ministry, the legitimate "alumnus" of that institution, who had not passed his full term of five years within its walls. This period of study, after spending a previous year under the private care of a wise and

learned Minister, a preparation for entering our colleges which, in my opinion, ought in very rare instances indeed to be dispensed with, would afford a sufficient opportunity for diligent and conscientious young men, not indeed to become profoundly learned, but to acquire a considerable furniture of useful knowledge, and to attain that point in the acquisition of learning, at which their future progress would become easy and well directed—that is on the supposition of their possessing competent abilities. And most assuredly, kindness to the candidates for the sacred office themselves, as well as every wise care for the cause of religion and the welfare of our churches, requires the conductors of our seminaries to make the possession of respectable talent an indispensable qualification for admission to our colleges. Yet, let me express an earnest hope and prayer, that those in whom this most important trust is lodged, will never cease to make the piety of the youths, soliciting their patronage, the subject of their first and most strict inquiry—nor ever be seduced, by the most splendid talents, to admit their possessor, while destitute of serious piety, into an office where he must be a mischief and curse, just in proportion to the power and fascination of his genius. No; let talents, when unconnected with piety, seek some other field of exercise and distinction, than the Christian ministry, or remain buried in the deepest obscurity, rather than involve their owner in all the guilt, and the church in all the mischief, arising from the exercise of them in an irreligious ministry.

But, when I speak of five years in our colleges, with a previous year of private preparation under the superintendence of a Minister of wisdom and learning, as a sufficient course of education for the generality of our Ministers, I by

no means wish to be understood as implying, that such a term would, in all cases, afford all the advantages that could be wished. I am of a widely different opinion; and, indeed, should not mention such a course as generally adequate, were it not for the extraordinary facilities for the acquisition of theological learning, which the various publications of the last half century, on biblical criticism and kindred subjects, have provided for our studious youth—facilities these that should never be overlooked, when estimating the term of study necessary, in ordinary cases, to qualify a young man for the efficient and respectable exercise of the Christian ministry; but which the writer in the *Eclectic*, alluded to above, seems not to have duly considered, when speaking not without some mixture of contempt of the inadequacy of the term of study now generally allowed—a term not indeed so extended as it ought to be, nor, on the other hand, so extremely insufficient as he would represent.

Yet it seems to me, on the supposition that a course of study, of six years duration, would fit young men of respectable talents for the exercise of the Christian ministry under ordinary circumstances, still we can never suppose, unless a proper proportion of our Ministers obtain superior advantages, that we can number in our ranks so many truly learned men as the honour of our denomination, the cause of our common Christianity, and the providing tutors and presidents for our seminaries, render absolutely necessary. It is for this reason that I would submit, whether some such plan as the following ought not to be adopted.

Let five at least of our most considerable colleges always select, from every race of students, the individual whose power, application, previous advantages, and personal wishes, point him out as

best qualified to become a man of sound and extensive learning; and let the students so selected be sent to Glasgow, and be maintained there for four sessions at least—thus, there would be arising in a constant succession, on an average of something more than one in every year, those men to whose learning, talents, and piety our denomination could look as the ornaments and defence of our cause. We cannot do in these times without men of sound learning—and such men cannot be obtained unless their talents be sought out and cultivated. I wish to see our Ministers of learning adorned with the real honour of a Master of Arts degree, earned by actual study and residence in an university, rather than by a diploma of Doctor of Divinity, conferred with dubious propriety on those who never entered one of those venerable seats of learning. I am not insensible, that to accomplish the plan there proposed, difficulties must be surmounted; but feel fully persuaded no difficulty or expense could arise of importance comparable to those attending the advantages to be derived from it.

Another point of considerable importance in the inquiry into the most proper and efficient method of conducting the education of our young Ministers, is the question, whether or not they should be employed in preaching during their term of preparatory study. This practice, the writer of the article in the *Eclectic* already alluded to, condemns in strong and decided terms. Yet I am not convinced, by his remarks, that all the reasons to be assigned for pursuing this plan, to a certain extent, are, as he terms them, “specious.” I think there are solid reasons for allowing theological students to preach occasionally, and more particularly towards the close of their academic term; while I can nevertheless concur with him in the

opinion, that it has been pushed to a very injudicious and hurtful excess. All acquainted with the subject will, I think, agree in saying, that students ought never to have been taught to depend upon preaching as a source of emolument to the extent they have been—while yet it is more easy to deplore than to remedy the evil. During the vacations throughout the course of their academic career, I think students may be beneficially employed in preaching; but I cannot but give my decided opinion, that this employment should be limited to the vacations, until the last two years of the five they should spend in the college. But within these, or other sober limits, it seems to me highly desirable they should preach, both to keep up in their minds the spirit of anxious solicitude to be actively engaged in labouring for the good of souls, and to afford them some insight into the practical service of public speaking, and to give them some preparation for it, that they may not, on entering upon the pastoral office, find themselves entirely destitute of confidence and composure in the pulpit, which, as it seems to me, must be the almost necessary consequence of five or six years spent in the seclusion of a college life, and private studies, without any opportunity of engaging in that service for which it ought to be the end and tendencies of all their previous pursuits to prepare them. This is one of those cases continually occurring in practical affairs, where it is excess only that is injurious—the thing is wise and good within proper limits. Surely the acquisition of knowledge by study, and the use of it in preaching, should both be attended to, should be interwoven with a wise care, in the training of a young man for the public ministry of the Gospel in these times, when that ministry

requires so much both of public labour, and real resource, to discharge its duties with honour and success.

One word on the subject of Ministers recommending young men to the committees of our colleges, and I will conclude. From whatever causes it may have arisen, certainly there have been many most injudicious recommendations given; these cannot always so easily be corrected by the revision of committees. Even if the unsuitable candidate be rejected, the effect of the recommendation is injurious to him—he has been unsettled and disappointed, and may think himself either injured or disgraced by the decision of the committee. Let Ministers associate the church with them, in judging of a young man's fitness for the ministry—and let the Minister and the church jointly obtain the fullest satisfaction, not merely of the candidate's piety and talents, but that the whole character of the youth is adapted for the sacred office—that his powers and his piety, his temper and his habits, are suited to the sacred engagement. Adaptation is every thing here. And it is the question of adaptation that is at once most necessary and most difficult to be solved. A pious youth may possess good mental powers, and yet not be suited for the ministry. In a word, in this preliminary step of recommending a youth to an academy, the utmost exercise of wise and conscientious care is necessary. And it is one material advantage arising from sending young men for a year or more to the private care of a competent Minister, that it subjects the case to additional examination and scrutiny, and that one more check is provided to secure our seminaries against the reception of unsuitable persons.

W.

ON THE CHARACTER AND INFLUENCE OF THE LITERATURE OF THE DAY.

No. III.

(To the Editors.)

GENTLEMEN—Having in my last paper stated some of the evil effects resulting from the influence of the literature of the day, I now proceed, as proposed, to mention some of the means by which these evils may be restrained and lessened in future. A complete cure cannot be expected, till *human hearts* are generally, if not universally, renewed.

All your readers are aware, that the Christians of Britain, when united in the cause of benevolence, form a very large and influential body. This has been seen and felt in the remotest countries, in the noble enterprizes of Bible, Missionary, and Tract Societies. It has been seen at home, when the different sections of that large community have, even separately, engaged in works of christian philanthropy. The ignorance of their own countrymen, and the miseries and dangers of the heathen, have drawn forth their sympathy and zeal. It is plain, I hope, from what I have said, that I view what has been done, as most important for the interests of mankind. But at the same time, I may be allowed to state my conviction, that the half of our *moral* and *benevolent* strength has not been exerted. Christians have not, indeed, viewed too strongly the huge masses of guilt presented in heathen lands; but many have kept their eyes so intent upon these, that they have not sufficiently marked the accumulating heaps in their own country. They have not adverted, as they should have done, to the moral condition of *all* the classes of society in their own land; or if this has not been unseen, yet the vigour of christian

enterprize has not been sufficiently exerted in lessening it. The moral and spiritual state of Britain has not been viewed so much as it ought to have been, in connexion with the exertions of Christians for the benefit of *all* classes in foreign lands. The vast machinery which is now at work, may seem to militate against this view of the subject; but upon examination, I apprehend it will be found correct. While destitute villages at home have been supplied with occasional or stated preaching, and our various religious institutions have extended their branches to every part of the land; while Sunday Schools have provided wholesome instruction for multitudes of the young, and Bibles and Tracts have been circulated in millions; it must be well known, that all this does not reach or affect the middle classes of society, not to speak of the higher grades of the community. The very class of persons most under the influence of the injurious portion of our modern literature, is very little, if at all, benefited by the operation of all this moral machinery. That it is highly desirable to attempt to do good to such individuals, no Christian can refuse to believe. *How* to do so is the question. The circulation of tracts cannot do it. A few cases may be on record, and many more of which we may never hear, in which these publications have been blessed to their salvation: but the mass is not penetrated; their attention *cannot* be arrested by such treatises. The preaching of evangelical ministers, both within and without the endowed church, and the addition of home missionaries to the field of labour, though increased ten-fold, cannot reach the evil to which we have again and again referred. I will not say that religion is not on the increase in our country; I hope it is; but it is *chiefly* to be found among

those who have neither had time nor inclination to read the more trifling literature of the day. The conversion of such individuals has in general been accomplished instrumentally, by the regular ministration of divine ordinances. That this will ever be found to be the chief mode by which Jehovah communicates spiritual blessings to men, I firmly believe. But are there no auxiliary modes to be employed? Are no means to be used to place right views of divine truth before those who will not go to hear it in the house of God? Surely it appears desirable to think of some method by which they can be shown that human beings should have higher pursuits than mere amusement, and obtain more correct views of spiritual and eternal things, than they now possess. Should not the whole christian community feel interested in this matter, especially that part of it which possesses influence and talent? Every one who marks the operations of our day, as they respect religious institutions, must be aware that multitudes have never yet been brought within the circle of christian activity. Shall I say many are shut out, in consequence of the want of co-operation on the part of Christians, and because their peculiar circumstances are not sufficiently considered, and the means of doing them good which Christians possess are not exerted.

We all readily admit, that the press must be an engine of immense, of incalculable evil, if it is to be left under the controul of worldly wisdom or human passions. To preserve any country from ruin where the press is free, there must be the counteracting influence of the press, under the direction of enlightened principles and the fear of God. This must especially be the case in a nation of readers, which this country is now becoming. It depends, then,

under God, upon the concentrated influence of Christians, exercised in a multitude of ways through the medium of the press, that we must look for a preventive to the evils which would otherwise continue to result from the worst parts of our modern literature. The lower orders have much done for them, and more will still require to be done. Numerous and excellent as are many of the publications intended for the young, and others more advanced, the number must increase, or among the readers will be found, very soon, works of a very questionable tendency. Christian benevolence gives the power to read—it must do more. The work must not be considered as done—it is only commencing; and month after month wholesome food must be prepared for the hundreds of thousands, nay millions, that will be desiring food of some kind. The market should be overstocked, rather than otherwise, with these useful publications; for if there is an opening, a hope of gain by issuing publications of an opposite tendency, there would soon be a serious and a dangerous competition. The spirit of infidelity, which led one of our daily journals to say, that the religious tracts written for the poor were now far beneath their notice, because the lower orders had increased in knowledge, will lead many to circulate among the young and the poor, not the elements of science, but the elements of evil.

It may be said with truth, that the plan now acted upon, if continued and extended according to circumstances, will act as a strong preservative against the spread of infidel and irreligious publications among the young, and adults of a certain class. But why is it that the influence of Christians has not been as much exerted in attending to the necessities of a higher class,

equally if not more in need of useful and religious instruction?

How then can the influence of improper publications be lessened?

First, I answer, by Christians uniting in discountenancing, as far as they can, those works which openly or insidiously, attack religion and good morals.

If the educated and discriminating part of the Christian public was steadily and perseveringly exerting its influence, in discouraging such works, it would unquestionably have a beneficial effect, in not merely lessening the circulation of what was evil, but also in remedying the tone of many modern publications. If it was distinctly understood, (and publishers and authors would soon find it out,) that when ridicule was employed against religion, and that when *any* of those objectionable passages which are now profusely scattered through books of imagination, could be found, this would be considered as sufficient to exclude it from any moral and religious circle; years would not pass before a change for the better took place. We know what has been done, within these few years, by the force of public opinion, directed and exerted by Christian principle. The two leading reviews of the day, opposed as they are to each other in political and ecclesiastical dogmas, have yielded, and wisely yielded, to what they saw was demanded by a large and influential body in the country. The one has assumed a tone respecting religion, altogether different from its original haughty and demi-*infidel* language. The other has actually ventured to praise and advocate Christian missions to the heathen, which were once held by the same party in sovereign contempt. If these autocrats of literature, these *soi-disant* rulers of the republic of letters, were forced to succumb to public opinion, in-

fluenced by the zeal and intelligence of Christians of all denominations—what may not the same influence produce, among the caterers to a vitiated taste, who exist only by the breath of the reading public. Cense to countenance them, and they expire. Christians can only perform their own share of this duty, and in attending to it they should exert all their influence. This is widely ramified. It includes not one section of the religious public, but all denominations, and extends through the breadth and length of the land. Christians have their own libraries to supply; there are multitudes of reading societies, and many of them are connected with subscription libraries. In these circumstances, they may exercise a healthful influence, by preventing the admission of objectionable works. No doubt many Christians do so, but it is to be feared that by some the duty is neglected.

But ministers have various and important duties to perform as it regards this matter. They are often requested to recommend books, not only those of a religious tendency, but works of general science and literature.

They should be prepared to recommend those which can convey useful knowledge, without misleading the judgment in more important matters, or weakening those principles which regard morality. The influence of the Christian minister, in this matter is considerable, and he should seek to improve it well. Indeed, all well educated Christians have their own circles, in which they can exercise a wholesome influence, in lessening the demand for certain works. If this result can be accomplished, though in a small degree, they are promoting the cause of truth.

(To be concluded in our next.)

THE MAN OF THE WORLD.

WHO is he? The Scripture tells me, that "he has his portion in this life." Ah! it is a portion suited to his sordid desires! He is heir to a great estate; or he has acquired much wealth by industry, skill, or good fortune. "The rich man's wealth is his strong city." There he intrenches himself; and, defying the assaults of poverty, and want, and affliction, revels in his heart's lusts. "Come," says he, "I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant." Surveying his possessions, he says, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

But while this man of the world rapidly consumes his portion in riotous living, and wearies himself in pursuing new pleasures, another takes the contrary course of intire self-denial, and amasses a vast store of wealth, merely for the vanity of being reputed rich. Poor slave! what a drudgery hast thou willingly undertaken! —to heap up wealth with much toil and care, with much fear and anxiety, not knowing who shall scatter it abroad;—starving thyself to enable some other sinner to destroy his soul by excess!

These are the men of the world, who have their portion in this life. Pitiable beings they are, for their state is wretched. They are "of the earth," and they are earthly; they live under ground in darkness and confusion; they have no thought, no desire beyond the present life; give them their heart's desire for this world, and they are satisfied; of every thing holy, spiritual, divine, and eternal, they are willingly ignorant. "God is not in all their thoughts." Pure and undefiled religion they hate:

—religion!—what is it with them but a name, a commodity, a mere decency, a convenient thing for governing weak and superstitious minds?

Various, indeed, are the characters, tastes, and dispositions of the men of the world, but one sees amidst all the same gravitating principle: all, alas! are in the same state before God, and one common destiny awaits them. The bloated, ill-savoured sensualist, the haughty man of rank, the tyrant in power, the fawning sycophant, the tradesman-drudge, the proud, avaricious minister of religion, the trifling coxcomb, and the gay, fluttering, flirting coquette, —all, all are in the same state of condemnation. They may be ridiculing, consuming, slandering, hating, oppressing, destroying each other; or they may be loving, praising, flattering, complimenting each other; it is all one: they are condemned, and under sentence of death: they are in prison and in chains, awaiting a doleful fate. Too often, unhappily,

"They fancy music in their chains,
And so forget the load."

But occasionally they have some presentiment of their dreadful destiny. The remembrance of past crimes and follies visits them as a dismal spectre in the dead of night, and conscience clanks in their ears the chains which are to bind them down in everlasting darkness and despair. From his restless pillow, the affrighted worldling starts, seeking the light of day, resolving not to take his repose at this gloomy hour, but that henceforth the night shall be spent in revelling and mirth; and, as darkness, and silence, and solitude are too favourable for reflection, and as reflection brings alarm and horror, so he will not see darkness as long as he lives, whatever he may be obliged to

do when he leaves the present world.

And is this really the condition of the man of the world? Is he often wretched, even in this life, amidst all his splendour and luxury? What then must be his misery, when he shall have lost all to which his carnal heart now fondly clings! What agony of soul, when his portion is wrenched from his hard grasp by the iron hand of death! Stripped bare of all its soft delights, robbed of its other self—the pampered, idolized partner of its guilty pleasures, with what a scream of horror will it be dragged down the dark descent to the burning lake! What an exchange! from a bed of down, and every enjoyment and solace that art and wealth can minister, to be plunged into a sulphureous gulf, there to roll in vain contention with the fiery billows, without hope of mitigation or release through everlasting ages!

Is this really the destiny of the man of the world? Can it be doubted by a believer in the word of God? Then tremble, my soul, at the thought of being a man of the world! Be content to “suffer affliction with the people of God,” and to “bear the reproach of Christ,” rather than wish to enjoy “the pleasures of sin for a season.” Have “respect to the recompense of the reward!” Let me “live by faith!” O my God, my Saviour! preserve me from the spirit and character of “the men of the world, who have their portion in this life!” Let me not look on them with envy, but only with the most melting pity; with the most earnest concern; with a burning zeal for their salvation, “if, peradventure, God may give them repentance!” Let my portion be—“godliness with contentment!”—“In thy favour there is life, and thy loving-kindness is better than life.”

THEOLOGUS.

ORIGINAL LETTERS.

XXXI.—*Rev. Jon. Edwards to Rev. George Whitefield.*

Northampton, in New England,
Feb. 12, 1739-40.

REV. SIR—My request to you is, that in your intended journey through New England the next summer, you would be pleased to visit Northampton. I hope it is not wholly from curiosity that I desire to see and hear you in this place; but I apprehend, from what I have heard, that you are one that has the blessing of heaven attending you wherever you go; and I have a great desire, if it may be the will of God, that such a blessing as attends your warfare and labours may descend upon this town, and may enter mine own house, and that I may receive it in my own soul. Indeed, I am fearful whether you will not be disappointed in New England, and will have less success here than in other places: we who have dwelt in a

land that has been distinguished with light, and have long enjoyed the Gospel, and have been glutted with it, and have despised it, are, I fear, more hardened than most of those places where you have preached hitherto. But yet I hope in the power and mercy of God that has appeared so triumphant in the success of your labours in other places, that he will send a blessing with you even to us, though we are unworthy of it. I hope, if God preserves my life, to see something of that salvation of God in New England, which he has now begun, in a benighted, wicked, and miserable world and age, and in the most guilty of all nations. It has been with refreshment of soul that I have heard of one raised up in the Church of England to revive the mysterious, spiritual, despised, and exploded doctrines of the Gospel, and full of a spirit of zeal for the prom-

tion of real vital piety, whose labours have been attended with such success. Blessed be God that hath done it! He is with you, and helps you, and makes the weapons of your warfare mighty. We see that God is faithful, and never will forget the promises that he has made to his church: and that he will not suffer the smoking flax to be quenched, even when the floods seem to be overwhelming it; but will revive the flame again, even in the darkest times. I hope this is the dawning of a day of God's mighty power and glorious grace to the world of mankind. May you go on, Reverend Sir, and may God be with you more and more abundantly, that the work of God may be carried on by a blessing on your labours still, with that swift progress that it has been hitherto, and rise to a greater height, and extend further and further, with an irresistible power bearing down all opposition! and may the gates of hell never be able to prevail against you! and may God send forth more labourers into his harvest of a like spirit, until the kingdom of Satan shall shake, and his proud empire fall throughout the earth, and the kingdom of Christ, that glorious kingdom of light, holiness, peace, and love, shall be established from one end of the earth unto the other!

Give my love to Mr. Seward: I hope to see him here with you. I believe I may venture to say, that what has been heard of your labours and success has not been taken notice of more in any place in New England than here, or received with fuller credit. I hope, therefore, if we have opportunity, we shall hear you with greater attention. The way from New York to Boston, through Northampton, is but little further than the nearest that is; and I think leads through as populous a part of the country as any. I desire that you and Mr. Seward would come directly to my house. I shall account it a great favour and smile of Providence to have opportunity to entertain such guests under my roof, and to have some acquaintance with such persons.

I fear it is too much for me to desire a particular remembrance in your prayers, when I consider how many thousands do doubtless desire it, who can't all be particularly mentioned; and I am far from thinking myself worthy to be distinguished. But pray, Sir, let your heart be lifted up to God for me, among others, that God would

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bestow much of that blessed spirit on me that he has bestowed on you, and make me also an instrument of his glory.

I am, Reverend Sir,

Unworthy to be called

Your fellow labourer,

JONATHAN EDWARDS.

To the Rev. Mr. George Whitefield.

XXXIV.—Rev. Henry Venn, of Huddersfield, to Mr. Jones.

Huddersfield, March, 6th, 1770.

MY DEAR SON IN THE LORD—Though it is nearly two months since I received your affectionate letter, which gave me much pleasure, I have been every week purposing to answer it; but with a body that compels me to use much horse exercise, and with much to do, I am often much behind hand in paying my epistolary debts. It is no injury to your soul, that those transporting joys are all gone, with which you were filled at the first manifestation of the love of Christ, and at your first entrance into his banqueting house. But you do well earnestly to intreat for that demonstrative evidence which makes the things of time, and the pleasures of sin, appear the one very mean, and the other very detestable. I would have you take as a proof how much you need more knowledge of the Scriptures, that you should think so highly of me as you do. You seem to be surprised that, in my letter to your brother, I should mention the sore trials I feel from indwelling sin. Alas! if Paul could say, "I am carnal, sold under sin;" carnal, when measured by the law in its full extent; sold under sin, as he felt its vile actings, enfeebling him in the ascension of his soul, and in the exercise of perfect love to God and man.—If the planter of churches, and chief of the apostles, had abundant reason to cry out, "Oh, wretched man that I am, who shall deliver me from this body of sin and death," what words can set forth the state of my soul. Neither place, nor time can I remember, neither judgment nor mercy, that I have not abused; not a day, nor an hour, can I bear to look back upon, and say, this has been devoted as it might. Growth in grace is the mortification of self love, but self love is not promoted by a discovery of our hideous deformity; a discovery which stares me in the face just as the Prodigal's unnatural usage of his be-

loved father, when he kneeled down before him, as a starving beggar, reduced by his own profligacy to that shameful condition. These discoveries are much to be prayed for, and by reading the scriptures, as men seek for gold in a mine, you will obtain them.

There is no good character, strictly speaking, in the Bible, but that one, by whom all the righteous are justified. In the best you see a consciousness of great depravity, and either from their words or actions, it is evident that they were men of like passions with ourselves, capable of doing the worst of things, even after such love had been manifested to them, and such deliverances wrought out for them, as seem to render it almost incredible that they should at that time so fall. Noah, soon after he came out of the ark; Lot, soon after he was delivered from the flames of Sodom; David, after all that he had received; and Solomon, though God appeared to him in a vision of the night. Grounded on this view, all boasting is excluded, all self complacency in its first risings is condemned; the Lord alone is exalted, while a never ceasing and absolute dependance upon him, and the word of his faithfulness, the blood of his covenant, and the eternal purposes of his own adorable will, is all in all. The proud and selfish creature man, who was his own end and idol, is laid low, and prepared for that world where every thing shall be seen in God, and the sight of self, more than it is exactly the good pleasure of God to make it, will be lost for ever. I wish you had always the benefit of such teaching as you have from dear Mr. Shirley; but in the want of it, and under the preaching of less able ministers, you will find a blessing if you go with a hungry soul, and a humble heart. There are some preachers whose external accomplishments are such, as the prophet Ezekiel describes, they are like a tuneful song from one who has a pleasant voice. Many are attached to such preaching, and not to the truths they preach. But our hearers ought to wrestle with God for us on the Sabbath-day; they should rise early and be begging of God fulness of matter, clearness of conception, forcible words, with divine teaching and power in them. And I am persuaded that in this way of preparing for public worship great would be the edification of the people.

I would always desire to look through the instrument to the hand that uses it,

and feel the truth, that neither is he that planteth any thing, neither he that watereth, but God who giveth the increase. Every one receiveth just as the Lord giveth. We all do as well as we can, and when I have been so dry, so stupid, and so heavy, as even to be a burden to myself in the pulpit, I have done my utmost as well as in times of greater liberty.

But the main question, my dear Sir, is still unanswered in your letter. I was in hopes you had been baptized; you know that the Lord has been in that chapel of a truth, and there you were blessed. As you know the design of that chapel, and that God has wonderfully revived his work in our Society (the church of England as it is called), I would have you join us. Let no superstitions, and opinions about smaller matters prevent you from doing it. It will prove a blessing to yourself, and, I doubt not, a blessing to others. For my own part, I never heard such comprehensive spiritual prayers from any man in public worship. Every man has a form, though he varies the phrases; such is the poverty of man, that not one in a thousand can from his own heart express himself in words and matter nearly the same. That I have no bigotry in my attachment and preference to our church, you cannot but confess. Indeed, I love all who love our Lord Jesus Christ in sincerity, as my brethren. But I never was at worship with a congregation of dissenters, without being amazed at their indecision, so that were a painter to draw from the life, their air, their attitude, and their behaviour, no one would know that they were a people worshipping God, for common sense tells us that our posture, if not bending the knee, should be that of self abasement and deep contrition. The eyes should be shut, and the face covered, and a deep solemnity over the whole assembly. Thus much for our particular mode of worship.*

* Though we are not prepared to admit the justice of Mr. Venn's remarks, on the general style and manner of dissenting devotions, yet we think they may afford a useful hint to some amongst us, who, it must be confessed have, both by their petitions and postures, done very little to recommend the practice of free prayer. A liturgical form, however, does not necessarily secure a devotional manner. Tickell's paper in the Spectator on the proper reading of the Common Prayer will illustrate this, and the learned au-

I hope that you will be determined to find your soul grow rich towards God. All the glories of Christ, all liberty and consolation are only to be found in them, who, like the arrant miser, are intent upon getting more.

God does indeed dwell with men, and there is a knowledge of his presence, peace, power, and excellence,

thor of "the Book of the Church," has long ago celebrated—

—The Prayer that trembles on a yawn to Heav'n;

And this Dean's gape, and that Dean's nasal tone,

And Roman rites retain'd, though Roman faith be flown.—ED.

which is in a little measure paradise regained. Plead, therefore, that which you have received, my dear friend, as an argument to expect much, much more. Plead what you are in yourself, in order to prove to yourself that your unworthiness, your vileness, can be no bar to the communication of spiritual blessings, since when you were an enemy, God set his love upon you. Wishing you a delightful, diligent, use of all the means of grace, a fulness of fellowship with Christ, and a very striking and edifying influence in your daily walk with those around you,

I remain,

Your sincere friend in Christ,

HENRY VENN.

POETRY.

"THEN SAID I, LO! I COME," &c.

See, around the throne of God
Myriads of bright seraphs stand;
Waiting for the awful nod,
Swift to fly at his command.

Vivid flash the lightnings round,
Justice waves the flaming sword;
Angel bands, in awe profound,
Prostrate fall before their Lord.

Hark! a voice in thunder rolls,
"Who from heav'n to earth will go,
There to die for ruin'd souls,
Bearing all their guilt and woe?

"Man has broke my high command,
Man in God's own image made;
Leagued with devils see him stand,
Sinking fast to hell's dark shade.

"Who my burning wrath will bear,
Due to man's far-fallen race;
Who will purchase him a share
Of Jehovah's sovereign grace?"

Not a voice the silence breaks,
Mute are all the heavenly host;
Every form with horror quakes,
At a whole creation lost.

Michael, in celestial arms,
Stands amaz'd, afraid to speak;
He who smiled at hell's alarms,
Dares not here for glory seek.

Abdiel only faithful found,
'Midst rebellious legions wide,
Silent hears the awful sound,
Fears to brave th' o'erwhelming tide.

Hark! blasphemous curses rise
From the earth—while angels weep,
Justice bends, with flaming eyes,
Quick to dash them to the deep.

"Stay! O stay the glittering sword,
Stay! 'tis God's own Son that calis,
Lo I come! and at thy word
Leave these bright celestial walls.

"I for man's offence will bleed,
Suffer pain, and shame, and death,
I for man will intercede
With my latest dying breath."

Justice smiles, and sheathes her sword,
God the Lord approves it well.
Hosts of heav'n, with one accord,
Shouting, shake the gates of hell.

Bamford.

T. J.

"AH, THOU ENGROSSING
WORLD!"

AH, thou engrossing world!
When shall I cease from thee?
When will my spirit win an hour,
For meditation free?

I would some still retreat,
Where lone the wood-dove dwells,
And where the wild bee sings around
Unspoliated cells:

Where dreadless feeds the deer,
In pastures still and cool;
And little, save a falling leaf,
Disturbs the glassy pool.

There would I sit, and think
On high and sacred things;
And bid the tone of holy song
Sound from these trembling strings.

Ah, thou engrossing world!
When shall I cease from thee?
When will my spirit win an hour,
For meditation free!

Homerton.

JAMES EDMESTON.

"HOME, SWEET HOME!"

WHILE through this barren wilderness wearily we roam,
How sweet to cast a look above, and think,—we're going home;—
To know that there the trials of our pilgrimage shall cease,
And all the waves of earthly woe be hush'd to heavenly peace.

Home, sweet home!

Oh for that Land of Rest above!—our own eternal Home!

These trees are not the trees that grow in beauty by the side
Of that bright flood whose living streams thro' sinless regions glide;
We see not here th' immortal fruit,—the fadeless flowers that bloom
On hills of light,—in vales of peace,—at our bright Eden-home.

Home, &c.

The tones we hear are not the tones of music and of love,
That breathe from thousand harps the song of endless joy above;
We tread in haste along our path, with trembling and with fear,
For this is not our Home,—we've no continuing city here.

Home, &c.

Oh for the death of those that die like day-light in the west,
And sink, like weary waves at eve, to calm untroubled rest;
They stand before their Father's face, and, tears and trembling o'er,
Redeem'd and wash'd, they dwell at Home, and shall go out no more.

Home, sweet Home!

Oh for that Land of Rest above,—our own eternal Home!

W. S. M.

LINES COMPOSED AT PERTH,
AFTER A MOST RESPLENDENT
SUN-SET.

STAY, thou orb of golden flame,
Nature bewails thy hasty set;
Woodlands check their sweet acclaim,
Vested in shadowy regret.

'Twas but now thy earliest streak
Racked the thick veil of midnight
gloom;

And thy peering disk so meek,
Emerg'd from morning's dewy womb.

Quick, too quick, thy tow'ring prime
Declined adown the heavenly steep;
And e'en now the western clime
Beholds thee sinking in the deep.

Fair the presage of thy morn,
Rich too the splendour of thy noon;
Lovelier tints yet still adorn
The scene where thou shalt vanish
soon.

Mid that garniture of cloud,
And tresses of reflected fire,
Glitter, as with Memphian shroud,
Consume, as laid on Indian pyre.

Linger! sure thy glorious worth
Was never felt until withdrawn;
And the lonely darkling earth,
Sighs for the coming of the dawn.

Ah, too soon the Christian dies,
The morn serene, meridian bright;
Evening calm, too rapid flies,
And palls us in too early night.

Yet that tranquil dying hour,
Far grander is than stronger day;
Sweetest is its latest power,
And purest is its faintest ray.

Sun! go down, to rise again;
Christian! depart, to enter bliss:
Mine be its glad morrow's reign,
O may my last end be like his!

Leeds.

R. W. H.

FUTURE REWARDS.

For he is not a God of the dead, but of the
living.—Luke xx. 38.

ENOCH, the seventh from Adam's loins,
Who walk'd with pious care,
"Was not;"—and now in glory shines,
By GOD translated there.

ELIJAH, in a later day,
Had Israel's chariot given,
Which rapt his willing soul away
With whirlwind into heaven.

Once MOSES heard a voice record,
(The burning bush when near,)
"I'm Abraham's, Isaac's, Jacob's God,"
And hid his face for fear.

Thence, with authority, the LORD
To cavilling Hebrews said,
God owes the living;—mark the word,—
The LIVING—not the dead.

J. S.

REVIEW OF BOOKS.

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Art. II.—*The Coming of Messiah in Glory and Majesty. By Juan Josafat Ben Ezra, a converted Jew. Translated from the Spanish, with a preliminary Discourse. By the Rev. Edward Irving, A.M.* 2 vols. 8vo. 21s. Seeley and Son.

Art. III.—*The Jew, the Master-Key to the Apocalypse, in Answer to Mr. Frere's "General Structure," and the Dissertations of the Rev. Edward Irving, and other Commentators. By John Ag. Brown.* 8vo. 5s. Hatchard and Son.

THE Christian public will, perhaps, imagine that the title placed at the head of this article is used in burlesque. It will be necessary, therefore, to show, for our own justification, as well as for the due "trial of the spirits" upon their own assumption, that they claim to be received as *the prophets of the age*. The following brief extract will exhibit in *limine* their pretensions, and enable our readers to judge, after some specimens have been presented, whether the individuals concerned are likely to obtain a place in "the goodly fellowship of the prophets."

"*Anastasius*.—Not only before the establishment of the Levitical priesthood was the head of every family a priest in his own house; but in subsequent times God has been pleased to honour laymen by being his prophets. Joshua, David, Solomon, Isaiah, Daniel, and many others might be mentioned, and in these latter days, Sir I. Newton, Mede, Cunninghame, Frere, Bayford, Brown, Tilloch, &c. have been blessed in having their minds enlight-

ened in the prophetic parts of the Holy Scripture. That this is a very distinguished honour, may be learned from 1 Cor. xii. 28, where the apostle places the understanding of prophecies as the second highest office in the Christian church."—*Dialogues*, p. 68.

This is, to be sure, tolerably bold for men who can neither work miracles, nor speak with tongues, nor lay claim to any of the specific characteristics of any one of the Old Testament prophets whom they have named. We may suppose that *Anastasius*, whoever he was, did not include his own name in the above list, but it is abundantly evident that the little *junta*, whose dialogues are now sent forth to enlighten the age, intend the reader to include them as a whole, as throughout this work they assume, or are made to assume, an air of superior discrimination, a dogmatical determination of the sense of prophecy, and a tone of haughty vituperation of their more cautious brethren, which plainly says "We have the spirit of God." According to *Anastasius*, who appears to have been one of the leaders in this conference, all the individuals named, and, we suppose, others not named, hold the rank *second* only to Apostles, dignified by St. Paul with the title of *prophets*. Now without inquiring here whether the term *προφηταί*, in 1 Cor. xii. 28, signifies that quality or office to which these moderns lay claim, we merely observe that the spirit of God cannot lead men to give diverse interpretations. The spirit of prophecy must be uniform, and agree not merely in the matter of all predictions, but in all explanations and applications. There is, however, such a diversity of statement among the interpreters of prophecy, that we think it impossible to

admit the claims of the whole body. They stultify one another. And what is to be said? The only resource of a sober and modest judgment is to hold them all at bay with this answer, show me a miraculous proof of inspiration, and I will adhere to the opinion of that individual; otherwise, allow me to wait till *events* confirm your interpretation, and then I will admit the justness of your opinion. But as things now stand, I can see no ground for faith in the one or in the other, because I cannot be assured of an infallible interpretation. It is possible each may be partially true, or all may be totally wrong in the views you have propounded; and as I can have no security that you possess, either apart or together, any other than merely human aids and human guides, and as you cannot honestly pretend to possess any vantage ground above all other Christians, I cannot consent to give you a rank above ordinary fallible expositors of the word of God. You may have paid more attention to the prophecies, you may have read more books upon the subject, you may possess an acuter and more comprehensive judgment than others; still these are but human instruments; do not preclude the possibility of mistake in your determination; and lay no basis for the faith of the church.—Such, it appears to us, *prima facie*, is the language to be held to all these gentlemen, and all the numerous class to which they belong. But when we enter upon an examination of their actual labours, we perceive so little precision in the use of their critical apparatus, and, withal, so determined a spirit of theorizing, that we cannot even admit them into the first class of Biblical Critics; and as to their pretensions to a clearer and wider illumination, we deem them totally and pestilently fanatical. Scores of men,

as wise and good, as estimable and useful, as laborious and spiritual in their day, have undertaken the same work, and have given forth their interpretations of unfulfilled prophecy with at least equal, not to say superior, claims on public attention; but time has proved them little better than shrewd guesses or castles in the air. That some prophecies have served the purpose of anticipation, there can be no doubt; but these have generally been when individual benefit was intended, and we do not at present recollect any purely human attempts, sanctioned by Holy Scripture, in the whole history of prophecy, to decypher and anticipate the unfulfilled portion. The application of prophecy has sometimes been pointed out, but then it has been by an infallible hand; and we do not recollect a single instance in Scripture of that class of interpretation to which the works before us belong. We consider them, in every sense, purely human judgments, and shall treat them as such, notwithstanding the affectionate respect we entertain for some of the individuals concerned in them. It appears to us then, that these gentlemen are most offensively presumptuous in classing Sir I. Newton, Mede, Frere, and many living authors, with Joshua, David, and Daniel. The passage we have extracted from p. 68, is, in our opinion, little short of *blasphemy*: it deserves the softer term of *fanaticism* only because it is not an *intentional* insult to the Divine Spirit. Joshua, David, Daniel, and the other Scripture authors, had, and proved that they had, the spirit of God, in the original delivery of distinct and numerous prophecies. The *Messieurs* named have done nothing more than attempt to decypher the prophetic page, and that by the mere light of human intelligence, accompanied with glaring proofs of error; and

yet we are now required to class them as partakers with Joshua, Daniel, and Isaiah in the high office of prophets; and St. Paul shall be quoted to sustain their claim! There needs no clearer proof of the incompetency of the men to fulfil even the ordinary office of biblical critics, than the application, or rather gross misapplication, of 1 Cor. xii. 28. They represent the Apostle as there using the term *prophets*, for the *understanding* of prophecy. But what right or reason can they show for this restriction? Were there not, in the early Christian church, persons who possessed the gift of prophecy as really as Daniel and Isaiah; that is, who delivered *original prophecy*. Was the gift of Agabus, and of the four daughters of Philip the Evangelist, a mere interpretation of prophecy? The distinguished gift referred to by Paul, as second only to the apostolic rank, must have been either what is usually understood by the *gift of prophecy*, or the *inspired* interpretation and application of prophecy, a gift possessed by the Apostles, and largely used in their controversies with the Jews. But if the term *prophets* meant, in the passage before us, either of these gifts, or both of them united, it is demonstrable that no modern expositor can soberly lay claim to the office, for no one can reasonably expect the church to receive his lucubrations in any other light than that of human fallibility.

We are less disposed to question the different systems of our prophesying friends, than to try the spirit which pervades their writings. Their interpretations and theories are harmless enough. Time will give the best answer to them; but there is a spirit pervading their reasonings and warnings, and there are occasional sentiments thrown out that cannot but be injurious. The prophesying, if they come true, will be of

little value, for time would have confirmed and elucidated the prophetic pages of inspiration just as clearly if not a sentence of all these learned dissertations, or of any other uninspired authors, had ever been written; and all the same great ends of prophecy would have been answered. But the contempt for Christian brethren, the perversion of ministerial energies, the querulousness against benevolent institutions, and the attempt to ascertain the line of Christian usefulness, by application of unfulfilled prophecy, cannot fail to effect extensive mischiefs in the church of Christ.

The "Dialogues" are the conversations of several individuals, lay and clerical, who met last year at Mr. Drummond's house at Albury Park, for the purpose of discussing a variety of leading questions upon prophecy. Mr. Irving gives the following account of this prophetic synod in his Preliminary Discourse to Ben-Ezra.

"There arose, in the beginning of last summer, amongst certain students of prophecy in London, a desire to compare their views, with respect to the prospects of the church at this present crisis; and we held meetings during the summer, from time to time, as we could find opportunity. When one of our number, well known for his princely munificence, thought well to invite by special letter all the men, both ministers and laymen, of any orthodox communion, whom he knew or could ascertain to be interested in prophetic studies, that they should assemble at his house of Albury Park, in Surrey, on the first day of Advent, that we might deliberate for a full week upon the great prophetic questions which do at present most instantly concern Christendom. In answer to this honourable summons, there assembled about twenty men of every rank, and church, and orthodox communion in these realms. And, in honour of our meeting, God so ordered it, that Joseph Wolff, the Jewish Missionary, a son of Abraham and brother of our Lord, both according to the flesh, and according to faith, should also be of the number. And here for eight days, under the roof of Henry Drummond, Esq. the present High Sheriff of the County, and under the moderation of the Rev. Hugh M'Neile, the Rector of the Parish of Albury, we spent six full days in close and laborious exami-

nation of the Scriptures, upon these six great heads of doctrine: First, The doctrine of Holy Scripture concerning the times of the Gentiles. Secondly, The duties of Christian ministers and people, growing out thereof towards the Gentile churches. Thirdly, The doctrine concerning the present and future condition of the Jews. Fourthly, The duties growing out of the same towards the Jews. Fifthly, The system of the prophetic visions and numbers of Daniel and the Apocalypse. Sixthly, The Scripture doctrine concerning the future advent of the Lord. And Lastly, The duties to the church and the world arising out of the same. Now these are points on which men are supposed to be wholly at sea, without chart, course, or polar star; and it is the common rebuke of the students of prophecy, that no two of them are agreed on any one matter: and therefore the thing which I am about to say, will appear the more wonderful; that though we were for the most part strangers to one another, of different churches and of different countries, and under no influence of one another, we were so overruled by the one spirit of truth and love, as to have found our way to harmony and coincidence in the main points of all these questions. We believed in common that the present form of the dispensation of the gospel was for a time commensurate with the times of the Gentiles, which again are commensurate with the period of Jerusalem's being trodden under foot, and of the Jews' dispersion; that the restoration of the Jews would introduce altogether a new era into the church and the world, which might be called the universal dispensation of the benefits of Christ's death, while this is the dispensation to the church only, which is *few* compared with the *whole*. That the conclusion of the latter in great judgments, and the commencement of the former in great mercies, was hard at hand, yea even at the very door: all being agreed that the 1,260 and 1,290 days of Daniel were accomplished, and the remaining 45 begun, at the conclusion of which the blessedness will be fully arrived. And that during this judgment, which may open upon us any day, we are to look for the second advent of the Lord in person, to raise the dead bodies of his saints, and with them to reign upon the earth. All agreeing that in the view of these things, there was required of us the greatest vigilance at our several posts, and the most fearless constancy in affectionately warning and preaching righteousness to all; according as they are admonished by our Lord in the sixth vial, under which it was the universal opinion we are now living, ready for the last great and concluding vial of wrath."—pp. cxxxviii—cxc.

With all this we have no fault

to find. Had the opinions canvassed and agreed to at this meeting, been fairly argued and compared with other conflicting opinions; had any thing like a fair estimate been formed at Albury Park of the labours of other opposing commentators and critics of prophetic fame, and after an impartial review of the different theories, had a modest and candid appeal been made on behalf of the approved theory, without any attempts, however, to make the speculative views of prophecy the clue to discover the path of Christian duty, we should then have hailed with delight the results of the *sederunt*. But what will the reader say to the following extravagances.

"Thus Christ the Mediator is left out of the means, and the means are looked to without the Mediator, and Christ is dethroned from his mediatorial throne; whereas no mean is a mean of grace, without the honour of it being referred to Christ the Mediator. Hence they have no object on which to roll the honour of success, and therefore they divide it amongst one another; the Bible Society compliments the Missionary Society; this compliments the Bartlett's Buildings Society, and each says of itself, 'by the strength of my hand have I done it, and by my wisdom, for I am prudent; and my hand hath formed as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the vial, or opened the mouth, or peeped.'"—p. 55.

"The errors into which the church has at present fallen may be classed under three heads. 1st, That there are to be no judgments at the period when the times of the Gentiles are said to be fulfilled. 2d, That a period of great blessedness is about to be brought in immediately. 3d, That the millennial state is to be brought about by natural means; such as the diffusion of knowledge, commerce, peace, civilization, improved views of political justice, jurisprudence, political economy, arts, &c. &c. From these three errors have arisen three kinds of evil fruits, from the first a total misapprehension of the actual state of Christendom; and from not perceiving that it is ripe for judgments, there is no union in the church respecting its hopes and fears. From the second error, namely, that there are to be great blessings expected immediately, there arises an exaggeration of the favour which God is

showing to the church. This is the leading error of all our Bible and Missionary Societies, &c. This is the secret of all that expediency work which is so prevalent, so lavishly applauded, in these societies, although so contrary to all godly simplicity, honesty, and scriptural injunction."—p. 54.

"*Philalethes*.—Do you also, *Aristo*, agree with our brother *Anastasius* in the importance of the Jews' and Continental Societies?"

"*Aristo*.—Most assuredly I do, and if I have any hope derived from Scripture, that England will fare better than the other toes of the image, when the stone begins to smite them, as indeed it seems already to have begun, it is on account of her being made the witness to the Jews and to Babylon."—p. 117.

The Continental and the Jews Society are represented as "unquestionably the great duties of the Christian Church at the present time."—"There cannot be a more important duty than to encourage the mission of Wolff. He seems to be the very embodying of the *beau ideal* of a missionary, which was supposed to be the creation of Mr. Irving's imagination, in the sermon preached before the London Missionary Society."—"I never heard this word (*Prudence*) made use of at any of the meetings, nor in the committees, but to express one of two ideas; either the *withholding of some portion of divine truth, or the turning the profession of it into a source of profit.*"

"Then as the religious societies are trying to bring about a millennium without a personal coming of Christ, so are the philosophers and radicals trying to bring about a perfect state of rule and government before Christ comes to set up his kingdom. In the same way the whole doctrine of toleration, as now generally broached, is off its hinges, and is nothing but a fruitless attempt to make Satan harmless, and to bind him before his time."—"The British constitution has become like the brazen serpent; as it was Christ, in the serpent, which healed the bitten Israelites, so it was Christ in the British constitution, who was preached at the Reformation, which preserved the English people. But now Christ is left out and forgotten, and the constitution without him is become the object of idolatry, from Panamá to Kamschatka, and

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which the Lord will break and bruise to powder."—"Indeed, the church is so full of prejudice upon the subject of the second coming of our Lord, that it would be more easy to convince a bench of infidels, than a bench of modern divines, that such was the doctrine contained in the Bible. But I am perfectly assured, that to preach the fulfilment of prophecy, and the speedy coming of Christ in glory to set up his kingdom in the earth, is the only subject which can arrest the tide of infidelity, or call in men of the present day to the fold of Christ."—p. 252.

The preliminary dissertation to Ben Ezra, which extends to about 200 closely printed pages, contains still stronger complaints and prognostications against the Christian church for not adopting the doctrines of the Millenarians; and Mr. Irving, simple man, has taken the trouble to translate from Spanish, and even to learn the Spanish language for the sake of translating the work of a learned Catholic, for the purpose of proving, in detail, the views of himself and friends. To this we would not for a moment object; and though the parties bring forward little that is new, we could have read their productions with pleasure, had they not all erred, both in making the adoption of their interpretation a matter of *sacred duty*, and in insisting that to deny the Millenarian scheme is to deny the glory of God, and prove ourselves wanting in faith. These worthy men are simple enough to expect that the whole Christian church is to swallow their speculations about the personal reign of Christ, the return of the Jews to Jerusalem, and various other crudities of merely human authority; and what is still more extravagant and fanatical, the whole church is threatened with God's judgment for its disbelief of these doctrines, and all efforts, and all institutions, and all agents, who are not confidently looking for the personal appearance of the Saviour, are denounced, and told they are blind and destitute of faith,

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and are but labouring in the fire. Now this is too much to swallow. Mr. Irving, and Mr. Frere, and Mr. Drummond, &c. are doubtless very worthy, very zealous, and very well-meaning advocates of Christianity; but has not the great head of the church a multitude of men as devoted and as devotional: men, whose zeal and services in the cause of Christianity have been honoured with at least as large a share of the divine sanction, and who are satisfied, after the most careful study of the Holy Scriptures, that no personal appearance of Christ is to be looked for, and that though judgments may be expected, yet that we are on the eve of a great revival, and a great extension, of Christianity; and that the command to preach the gospel to every creature, marks out the specific duty of the church to the utmost extent of its ability, without any distinction of Jew or Gentile. That is indeed a singular line of argument, which would make a very questionable delineation of the prophetic hieroglyphics the rule for Christian exertion, and which would even call off that measure of zeal which is at present so successfully directed to the Gentile nations for the purpose of concentrating it upon the Continental Society and the Jews. These may be both very excellent institutions, but the proportion of success which has attended their labours is not to be compared for a moment with what has been effected by exertions in other directions. This importance, we would not say is magnified too much, because any society that has the promotion of spiritual religion for its object, cannot be too much magnified; but invidious distinction is given to them, adventitious and false importance is added to them, derived not from the legitimate and general principle of the duty to spread the Gospel in every possible way, but from the parti-

cular interpretations adopted by these authors of unfulfilled prophecy. So that the duty, instead of being placed, as it ought to be, on the clear and unquestionable commands of the Saviour, instead of being laid on the simple and universally intelligible basis of all Christian duty, is made to result from a specific interpretation, a peculiarity of view, which a few authors have taken, and which is substituted for that enlargement of vision, which St. Paul exercised, when he said, "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, &c. but Christ is all, and in all." Why then should the labours of societies, which the Lord has evidently honoured, be depreciated? Why should some slight failings and errors in the administration be sounded through the land by professed friends? Why should those means, hitherto employed so successfully, be branded with odious names of *worldly prudence*, *mammon resources*, and *self importance*, and all the other unkindly names applied to them by Messrs. Irving and Co.? Why should the Christian church be required to believe implicitly in any interpretation of unfulfilled prophecy, when Messrs. Faber and Cunningham, men distinguished alike for piety and learning, have been battling these twenty years for their respective theories, and have both been proved erroneous in their calculations, by the events of Providence? The result to which the sober part of the Christian church has come is this;—that prophecy will not be anticipated—was not written to be applied, but believed, till the time of its fulfilment. As to the study of the prophecies, we have no objection to a modest and limited argument upon them; but it ought to be conducted altogether upon sounder and broader principles

than appear to have been adopted in the recent discussions. The whole style and system of these dialogues appear to us defective and unsound. Scriptures are applied to the theory of these authors in a laxity of interpretation, which cannot be vindicated. The task of exposing the critical mistakes contained in these works would be Herculean, for, in our opinion, the whole is a tissue of misapplication and special pleading. Mr. Irving's long and most ponderous discourse is as complete an *agere nihil* as ever came under our notice. It is declamatory and loose in the highest degree, and displays a total incapacity for argumentation, and an entire absence of all that coolness and discrimination of judgment which could alone carry our convictions to the end at which the author aims. The work of Ben Ezra, which Mr. Irving has translated, has far higher pretensions as to reasoning than any thing which Mr. I. has written on the subject. But it appears to us to be full of errors and false applications of the sacred text, and at best shows only a tolerable plausibility for the scheme of the Millenarians. The general theory is, that Christ will soon appear,—that he will raise the bodies of the saints, and reign with them a long period, perhaps a thousand years,—that then the Gospel will spread, first by the conversion and then by the restoration of the Jews to Judea,—and that after many heavy judgments upon Christendom, the fulness of the Gentiles will be brought in. We have abstained altogether, and purposely, from implicating ourselves with the one side or the other of the argument, because we think it has nothing to do with faith in the inspiration of Scripture prophecy, nor with the duty of the church. We do not imagine that an efficient rule of duty can ever be extracted from

this argument, and we believe our faith in the fulfilment of prophecy is quite as strong while we leave it to develop itself by the events of Providence, none of which can be foreseen by us, as if we had formed with Faber or Cunningham precise apprehensions of the forthcoming disclosures. Nothing would be more disastrous to our societies than the adoption of Mr. Irving's views. Mr. J. A. Brown's publication is opposed in several material points to Mr. Irving and Mr. Frere. He imagines that the Jew is to make a much greater figure in the fulfilment of the Apocalypse than is assigned to him by Mr. Irving and Mr. Frere. He too has much to say in favour of his own theory, and in reprobation of theirs; but the inference we have drawn is, that neither the one nor the other can show any thing so certainly as to deserve the faith of the church. Let us go forward in the career of Christian benevolence, embracing every fair opportunity of doing good, whether to Jew or Gentile; and what has been wrong in the administration of any of our great public institutions, let us proceed to correct, not in the spirit of rancorous condemnation which characterizes so many of their reprovers, but in the spirit of love and candour. We have dealt thus freely with our worthy friends, unawed by all those contemptuous sneers, and all those sweeping anathemas which Mr. Irving has levelled against the "Magazines" and "Magazine writers." The causes of his bitter animosity to the periodical press are not unobvious. It has condemned his dogmatism, and refused sanction to the nostrums of his party. But the spiritual part of that press has done more to promote the cause of true religion and the spread of the Gospel, than will ever be effected by all the dissertations, and all the discourses, and all the

speeches, and all the dialogues himself has ever published, or is likely to publish. He is sore to exasperation at the obstinacy which will not bow to his authority, nor turn at the rebukes of his eloquence. But there is too much good sense in the British churches, and too much deference to the obvious dictates of inspiration, to embark itself in questionable theories, and follow the *dicta* of a crude and untaught fanaticism. He may preach and write under the conceit that he is the John Knox of the age, against "the prudence," "the expediency," "the secularizing spirit," the "mammon-resources," and the "money-importance" of our public institutions, but while the costly architecture, and splendid decorations, and fashionable garniture of the National Scotch Church, at the expense of 17 or 18,000 pounds, drawn from the public benevolence, bespeak his taste and his practice, his reproofs will have little weight, and he will be liable to the friendly hint, that it ill becomes him to cast the first stone. We speak in brotherly love. He is a patron of *faithfulness* and faithful men, and and we would suggest, in parting, that had any of the Christian institutions of England evinced the extravagance, and display, and worldly conformity, which himself has patronized, they would more richly have deserved, and more keenly felt the reproofs which he has addressed to them. We admire many things in his character, much in his writings, and we hope the societies will profit by his services. There is something in them to amend. There has been too much sacrificed on all hands to gain the concurrence of worldly men. There has been too much done to identify the cause of the bible with high patronage and state influence. But, after all, we love consistency. This is all

the natural result of *Established Churches*, whether in England or Scotland. Divorce the whole interests of Christ's kingdom from the superintendence of the state, and we shall have a rapid improvement in all the items of Mr. Irving's indictment. The church will never be free from corruption of the grossest kind, churchmen will never be at liberty to act an independent part, and societies, combining a large number of state-servants, will never be released from the temptations to bow to the dictates and court the patronage of the world, till the first of all principles in the administration of Christ's kingdom is more generally admitted, "My kingdom is not of this world." Mr. Irving himself is not pure, either in his writings or his practice, from that propensity which inclines men to think that the truth receives lustre or acquires force from the concurrence of human authority, and the trappings of human pomp. He himself patronizes and upholds the subjugation of Christ's spiritual kingdom to the god of this world. Aim your blow at the root of the tree, and seek not to prune a few of the distant and uppermost shoots. The evil lies much deeper than he has ever dreamed.

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*Elements of the History of Philosophy and Science, from the earliest authentic Records to the Commencement of the Eighteenth Century.* By Thomas Morell. London: Holdsworth. 1827. pp. 560. Price 12s.

WE scarcely know whether we ought to consider the present work as properly within those bounds to which, for the most part, we have limited our review. Theology alone is more than we are able to do justice to, from the scantiness of our pages. Such is the prolific power of the press,

that though our entire work, and that work four times the size, were devoted to publications on religion, we should not be able to overtake them. Still the connexion between the discoveries and deductions of a sound philosophy, and the truth of revelation, and the injuries done to religion by a philosophy falsely so called, are so important, that it is our duty, as often as we can, to give warning of what is false and injurious, and to recommend what is safe and useful.

Those who are acquainted with the work of Brucker, "*Historia Critica Philosophiæ*," or the abridgment of it by Dr. Enfield, which is better known, and more generally accessible; or who have read the invaluable Preliminary Dissertations in the Supplement to the last edition of the *Encyclopædia Britannica*, will not perhaps think that the present work was wanted. But when it is considered how many persons either have not time or opportunity for the consultation of these large and expensive productions, who might nevertheless be both gratified and profited by a judicious compendium, we feel persuaded that the work of Mr. Morell will be viewed with great satisfaction. Even more profound thinkers, and more extensive readers, than belong to the general mass, will derive advantage from this well-digested and most judicious abridgment of the labours and discoveries of philosophy, during the long succession of ages which have now passed away.

In one of the sections of his introductory chapter, the author sketches an outline of his plan, notices the objects which his work embraces, and refers to the difficulty of forming such an arrangement as is necessary at once to preserve consecutiveness in the narrative, and consistency and fulness in the description.

"From the preceding introductory remarks, the principal object of the writer of the following pages, in compiling the present work, and the species of information it is intended to convey, will be readily perceived. It professes not to take the entire range of ancient and modern literature in all its numerous ramifications, for this would require a degree of erudition to which the author can make no pretensions; but merely to exhibit a kind of *bird's eye view* of the most important discoveries of human genius in the departments of philosophy and science, marking, as we proceed, the æras when they took place, the persons by whom they were made, and the successive stages of improvement through which they have passed. In attempting this, it will be requisite to attend both to the order of time, and the mutual relation, which the objects of human science bear to each other; and this has constituted the chief difficulty in arranging the plan of the present work. If the chronological order were alone to be regarded, the attention of the youthful reader would be perplexed by a multitude of objects promiscuously presented to his view, and by perpetually passing and repassing from one department of science to another: if, on the other hand, the proposed classification of the objects of human research were alone to be regarded, a more distinct knowledge might indeed be possessed of each, but their connexion with the history of mankind, and their relative bearings, would not be perceived. Combining, therefore, as far as possible, both these objects, the following arrangement of subjects will be observed, as that which appears to be upon the whole the most convenient and useful.

"1. To divide the whole series of ages, a retrospect of which is about to be taken, into four great periods.

"1. That of remote antiquity, 'when the cultivation of human knowledge was an exclusive occupation and a separate profession;' the principal records of which are confined to the oriental nations, and have been handed down by tradition from eastern priests and sages.

"2. The second period embraces the literary history of the Greeks and Romans, from the first colonization of the Grecian states, to the final dismemberment and dissolution of the Roman empire.

"3. The third will include a brief view of the state of philosophy and science, both in Europe and Asia, during the middle ages,—if the logomachies of the scholastics, and the feeble glimmerings of intellectual light that served but to make the surrounding darkness more visible, may be thus designated.

"4. The fourth and more important period will bring down the history of hu-

man knowledge, and trace the progress of mind, from the revival of letters, which took place about the fifteenth century, to the era of Locke and Newton, which may be referred to the close of the seventeenth. After this period, the ramifications of science became so numerous, and the field of general knowledge so enlarged, that to take even the most cursory review within the limits which the author has prescribed to himself, would be almost an impracticable attempt. This latter epoch has been fitly termed by a modern writer, 'that of the second emancipation of science, in which she appears armed with better instruments, supplied with more abundant materials, and secured alike from attack or decay, by a happier order of society.'

"II. The literary history of each of the above-mentioned periods will be subdivided :

"1. With reference to remote ages and countries geographically, that is, according to the relative positions which the several nations occupied in the map of the world; for the records of that distant period are so brief and indistinct, that they will scarcely admit of a more minute classification.

"2. As we descend the stream of time, and advance to the region of authentic history, the chronological order, in which scientific discoveries were made, or philosophical systems devised, will be more distinctly marked.

"3. In proceeding still farther, it will be attempted to sketch the history of the sciences separately, under the two great divisions of *matter* and *mind*, agreeably to the general classification suggested in the last section.

"4. In reviewing the latter of the above-mentioned periods, when men of genius and science began to crowd the arena, it will be desirable not only to distinguish the departments of physical and intellectual science, but to notice more particularly the individuals who contributed to their advancement, the order of time in which they flourished, their principal productions, and the influence of their writings and labours, both immediate and remote."—pp. 12—15.

This extract will explain to our readers what they are to expect in the work of Mr. Morell. That the subject is important, and that the plan is well devised, all will agree. It is our province to pronounce on the execution, which we have no hesitation in saying, is not only most creditable to the author's good sense and information, but far exceeds what we

should have thought practicable within the bounds of an octavo volume. It condenses more correct and useful knowledge in the various departments of which it treats, than any book with which we are acquainted; and is calculated to give a juster view of our obligations to the ancients, and of the superiority of the moderns, than most of the treatises devoted to the history of science.

True, it is not a work of profound originality, and this will be considered by some a sufficient reason for regarding it with indifference. Such persons would do well to reflect, that originality and profundity are not so common as is generally supposed. There is less new under the sun than we sometimes persuade ourselves to believe. That which is new to us, is not always a discovery; and that which is really novel, is not always useful or profound. That book is the most valuable which, in a given space, communicates the largest portion of such instruction as may be most beneficial to the present or the future interests of men. To enable our readers to judge of the manner in which the work is executed, and its title to the highest commendation which we can bestow upon an elementary production, we shall present to them the author's account of the intellectual character of Lord Bacon.

"Many of the distinguished names which have occurred in former sections are identified with some one department of science, in which they excelled, and where their efforts proved most successful. Few, comparatively, are those who have acquired honourable distinction in both the great divisions of human knowledge, scientific and intellectual; and among these, Lord Bacon stands pre-eminent. Galileo, Kepler, Huygens, and, above all, Newton, may perhaps rank above Bacon, both in mathematical and physical science; but, if we except the last of the illustrious train of natural philosophers just enumerated, their views even on physical subjects were far less comprehensive than those of Bacon; and in intellectual science

they were utterly unable to approach him. While pursuing their most brilliant discoveries, the former were led on step by step without any anticipations of the developments of future ages; but the latter seems to have astonished both his contemporaries and his successors, by a long catalogue of *desiderata* and *facienda*, by his almost prophetic visions of futurity. Uppborne by his mighty genius, as to the summit of some lofty mountain, his eagle sight penetrated through the surrounding darkness, and saw, dimly and indistinctly indeed, but yet with sufficient clearness to guide future inquirers, the vast regions of experimental philosophy, which have since been traversed in every direction.

"But merited as is the renown of Lord Bacon, acquired by his physical researches, it is manifest from his writings, that he was more completely at home in intellectual philosophy; and that, if the properties and laws of matter were subjects, to the investigation of which the force of his genius was frequently directed, those with which he was most familiar, and in which he most delighted, were the phenomena of mind,—the laws, the resources, and the limits of the human understanding."

"(1.) As a profound logician, Bacon stands unrivalled. Despising the subtleties, which, during many ages, had been mistaken for true science; passing over, with silent contempt, the absurd logomachies of the schoolmen, he devised a method of reasoning at once the most simple and conclusive—that of legitimate induction. The object of this inductive process of reasoning is, by ascending from axioms, or self-evident truths, to principles of universal application, to arrive at demonstration and absolute certainty; just as in physics, we are led onward from individual facts, by a series of experimental proofs, to the discovery of some general law of nature. That this most satisfactory process should have effectually subverted the scholastic logic, without any attempt, on the part of its author, to expose the absurdities and sophistry of the schoolmen, might reasonably have been expected; nor would it require much penetration to perceive, that such a work as the '*Novum Organum*,' could not fail to produce a new era in the dialectic art.

"(2.) With logic, *universal grammar*, or the theory of language, is closely connected. Nor did this escape the penetrating genius of Bacon, though his aphorisms on this subject must rather be considered as hints suggested to future logicians, than systematically arranged. His inquiry into the mutual influence of thought and language is most important, and still remains as a highly interesting

object of philosophical research. The distinction made by him between grammar, considered as a branch of literature, and as a department of philosophy, affords a fine specimen of the enlarged, the comprehensive, the almost boundless view he was accustomed to take of whatever subject fell beneath his notice. The former is chiefly concerned in tracing out the analogies and relations of words among themselves; but the latter aims at the discovery and adjustment of the relation between words and things,—it is the sensible portraiture of the mental process. This important subject, which was first brought forward in a transient but masterly manner by Lord Bacon, has of late years been discussed by philosophers of no ordinary name, with distinguished success.

"(3.) Bacon was too sound a philosopher to attempt the establishment of a metaphysical system, or aim at the construction of a complete theory of the human mind; though it is scarcely possible to conceive of a human being better qualified for the undertaking. But he was an avowed enemy to systems and theories: he accounted them the most fruitful sources of error; and therefore determined to be ever on his guard against an *ignis fatuus*, by which so many had been bewildered. He touches, it is true, in almost every part of his writings, on the intellectual phenomena. He treats separately of the more important faculties of the understanding, and their various modes of operation. He delights to dwell on the capacities and *improveability* of the human mind: but amidst all the enthusiasm of his genius, when expatiating on these subjects, he never loses sight of the present imperfection of human knowledge, or lays aside the modesty and humility of a true philosopher.

"(4.) The ethical writings of Bacon, though less celebrated than his treatise on logic and metaphysics, are no less characterized by profound thought, inventive genius, brilliant fancy, and correct reasoning. Respecting these moral disquisitions, it is remarked, that 'on the influence of custom and the formation of habits, Bacon has opened some new and interesting views: a most important article of moral philosophy, on which he has enlarged more ably and more usefully than any writer since Aristotle.' Under the same head of ethics may be mentioned the small volume to which he has given the title of *Essays*, the best known and most popular of his works. It is also one of those in which the superiority of his genius appears to the greatest advantage, the novelty and depth of his reflections often receiving a strong relief from the triteness of his subject. It may be read from beginning to end in a few hours;



and yet, after the twentieth perusal, one seldom fails to remark in it something overlooked before. 'This, indeed,' adds the same elegant and judicious writer, 'is a characteristic of all Bacon's writings, and is only to be accounted for by the inexhaustible aliment they furnish to our own thoughts, and the sympathetic activity they impart to our torpid faculties.'

"(5.) The only points of view in which it is requisite farther to glance at the philosophical character of this great man, relate to the departments of political philosophy or jurisprudence, and education. The

former of these pervades his state papers, letters, and histories;—the latter is advocated with much eloquence and erudition in one of his treatises, entitled, '*The Georgics of the Mind*;' the object of which is not only to prove the importance of education, but to suggest rules for the development and improvement of the intellectual character,—a work worthy of its illustrious author, and particularly deserving of attention in the present day, when education is making such rapid progress among all classes of society."—pp. 491--496.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**CURSORY REMARKS UPON THE PRESENT STATE OF PROTESTANT DISSENTING CONGREGATIONS; with Hints relative to the best Means of securing their Prosperity, and of promoting the Revival of Religion among them.** By William Hale. pp. 20. Holdsworth.

The excellent Treasurer of Homerton College has published these "Remarks" in consequence of the statements of Vigil, in our Magazine for May. With that part of his pamphlet which relates to the question at issue we shall not therefore interfere, as that gentleman has claimed for himself, through our pages, the liberty of reply. There are, however, many valuable hints in this pamphlet, apart from that subject, which deserve the serious consideration of the dissenting body. We are happy to give circulation to suggestions like the following, which we shall rejoice to see adopted by many opulent Dissenters.

"In closing these cursory remarks, may I be permitted to address a few words to those friends of religion, whom Providence has blessed with the means of retiring from business? I allude to those in particular who have no domestic or relative ties to confine them to any fixed place, who scarcely know where they intend to settle; and to those also who feel themselves somewhat disappointed in not meeting, after all their endeavours, with what they anxiously looked for,—the constant comforts and pleasures of a retired life. Some of this class have removed to several of our fashionable watering-places, and after trying the experiment for a year or two, the novelty wears off; the sameness of the place rather tires them; their time hangs heavy upon their hands; they scarcely know what to do; and they secretly wish that they had not retired altogether from trade.

"Those who have thus withdrawn from the active scenes of life, generally find themselves mistaken as to the measure of happiness which they calculated upon; and they learn from experience, that employment of some sort, which places before them some useful object, is better adapted to the frame and constitution of their minds. The more this employment is brought to bear upon the cause of God, the happier will real Christians be: many of these gentlemen would rejoice in the prospect of being able, by any active service which they could engage in, to promote the interest of religion and the happiness of their fellow-creatures. They are sensible that all is not quite right; and, upon the whole, they are dissatisfied with themselves, and have scarcely any real pleasure in the things around them.

"Now, to such of our Christian friends as are thus circumstanced, I would recommend a serious attention to the propriety of their fixing their habitation in some place (where they might reside for the greater part of each year) in which they can be eminently useful, and where all their active powers can be brought into full play, and be made the happy means of rendering an efficient support to the cause of God. There are many churches in various parts of the country, which are in a low, languishing state, whose Ministers are sighing in secret for the loss of their best friends. Death frequently removes the family of one or two who were the chief support of a place, and there appears to be no prospect of any to come forward and fill up the important breach: the cause suffers incalculably from the want of some judicious head of a family, some steady, respectable friend, or friends, to give new life to the declining interest. There are many churches in different parts of the country suffering greatly from these and many other causes, which produce similar effects; and there are as many



gentlemen of property, and friends of religion, who are out of trade, who have no object in view; who are living in comparative idleness, in crowded watering-places and other towns of fashionable resort; and who might, by adopting a different line of conduct, be brought to render the most efficient and important services in the support of real religion throughout the land. If some of these gentlemen could but be prevailed upon to travel through the country, and to fix upon those places where their services were most wanted, and there be determined to settle with their families, they might be the honoured instruments of effecting great good. If only one or two such families would resolve, for this purpose, to live the greater part of every year in the country, and to fix their future residence in some town, or village, where there is a Dissenting interest that is gradually declining for want of support; oh! what happiness would they impart to many sincere Christians: they would rejoice the heart, and revive, immediately, the almost expiring hope of the faithful Minister: he would be relieved by their pecuniary aid; he would be encouraged by their presence, cheered by their society, and animated with fresh vigour in the cause of God. Their constant attendance with their servants at the place of worship, would set an example which would be followed by others: they might render considerable assistance in employing a small portion of their time in visiting the poor, in directing means for the instruction of the ignorant, and for communicating religious knowledge throughout the district. The blessed effects of their endeavours would soon be visible in raising the moral tone of society; the congregation would soon increase, and many more might be brought to the knowledge of divine truth.

"They would feel infinite satisfaction in seeing the cause of religion flourish from the personal support they had given to it; they would experience a growing attachment to the place; and their declining years would be daily refreshed by that delight and happiness which the world could never give, and which in their former years they had never known."—pp. 17—20.

ELEMENTS OF BIBLICAL CRITICISM AND INTERPRETATION. *Translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with Notes, by Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover, North America. Republished with additional Observations by E. Henderson, D. D. Theological and Resident Tutor of the Mission College, Boston, &c. London: Holdsworth. 12mo. 4s. 1827.—The Institutus Inter-*

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*pretis of Ernesti, enlarged by Ammon, has been long known to biblical scholars. The sentiments of the author himself were substantially orthodox; but those of his commentator Ammon, were of the wildest style of German neology. This created a just prejudice against a book otherwise calculated to be exceedingly useful. Professor Stuart, who has of late distinguished himself by his labours in introducing expurgated translations of German critical works, has added to the obligations already due to him from his countrymen, by translating the original work of Ernesti, leaving out the notes of Ammon, and adding, in their place, remarks from Keil, Beck, and Morus. This work Dr. Henderson has re-edited, with a preface, and a few additional observations of his own. To ministers, students, and translators we strongly recommend this work. The rules it lays down are exceedingly judicious, and the occasional illustrations of the meaning and phraseology of Scripture highly important. America appears to have the start of us in the cause of biblical theology, and if we do not display a little more zeal and liberality, she bids fair to distance Great Britain, with its richly endowed Universities, and its numerous and well-paid clergy.*

THE EARLY LIFE OF CHRIST AN EXAMPLE TO YOUTH. *By Henry March, Author of Sabbaths at Home. London: Holdsworth. 1827. 12mo. 4s.*—Those who are acquainted with the "Sabbaths at Home" will be prepared to expect something very good from the pen of their excellent author, and we can assure them they will not be disappointed by this little work on the Early Life of our Lord. The situation which Mr. March occupies as Chaplain at the Mill Hill Grammar School—an institution, which, by the way, does not receive that extent of patronage from the Dissenters which its merits, and their principles would lead us to expect—naturally calls his attention to the circumstances of the young, and leads him to seek their improvement; a more interesting subject than the early life of Christ he could not have chosen, and he has treated it in a manner highly creditable to his piety, discernment, and aptness to teach; considered as a specimen of the instructions delivered to the youth of some of our opulent Dissenters, we think it will tend not only to the profit of the young persons whose benefit were originally consulted, and those who may read it; but to recommend the school

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in which first-rate classical instruction is combined with moral and evangelical tuition of the first kind.

ARGUMENTS AGAINST THE PRACTICE OF MIXED COMMUNION, and in support of the Plan of the Apostolic Church; with preliminary Observations on Rev. R. Hall's Reasons for Christian in Opposition to Party Communion. By Joseph Kinghorn. London: Wightman and Cramp. 12mo. 1827. 1s. 6d.

"Hear you! in whose grave heads, as equal scales,  
We weigh which author's heaviness prevails;  
Which most conduce to soothe the soul in slumbers;  
Our R——'s prosings or our I——'s blunders.  
Attempt the trial, we decline to make;  
If there be man who o'er such works can wake,  
Sleep's all subduing charms who dares defy,  
And boast Ulysses' ear with Argus' eye;  
To him we grant our amplest powers to sit  
Judge of all present, past, and future wit;  
To caviil, censure, dictate, right or wrong,  
Full and eternal privilege of tongue."

THE UNION COLLECTION OF HYMNS AND SACRED ODES, additional to the Psalms and Hymns of Dr. Watts. London: Holdsworth. 8vo. 1827. 4s. 6d.

THE DESOLATION OF EZRAM, AND OTHER POEMS. By William and Mary Howitt. Authors of the Forest Minstrel. Wightman and Cramp. 1827. 12mo.

POETIC FUGITIVES. By a Young Lady. London: Relfe. 1827. 12mo. 7s. 6d.

These little volumes possess various degrees of merit. The first is a compilation, made with considerable care, and forming a very good supplement to Dr. Watts. The Desolation of Ezram, and the other pieces in the same volume, display some genuine poetic talent. The story itself is very tender and affecting, and the tact of the poet appears in every line. Those who received the Forest Minstrel from this amiable couple, will derive still greater pleasure from the present volume. We are not displeased that some of the poetic fugitives have been arrested in their flight. We can imagine that the composing of some of the pieces afforded relief to the writer; and they will probably afford the same to some kindred spirit. The sentiment and feeling which pervade the volume are all worthy of Christianity.

OBSERVATIONS ON PSALMODY. By a Composer. London: Westley and Davis. 1827. 12mo. 4s.—This little volume follows very appropriately the poetical duodecimo just noticed. We pretend not to be sufficiently learned in the science of sounds to pronounce an accurate judgment on all the statements and reasonings of this composer, who seems, however, to be a very good man, and very desirous of improving our public worship: It is high time this improvement were begun. The cat-call, and marrow bone and cleaver instruments of some of our country congregations, and the sounds emitted by them, are a disgrace to a civilized, not to say Christian country. And many of our bands, in which a more fashionable style of exhibition prevails, are little more to our credit. Is it impossible to obtain fervour without stentorian bawling; or to enjoy simplicity and pathos without sinking into insipidity? O for that sense of propriety which will adapt the sound to the sense; and that regard to decency which will save our congregations from being converted into places of entertainment. We commend the observations on psalmody to our learned and our unlearned clerks—to the pulpit and to the desk; not to the exclusion of the multitude around both.

A SPEECH UPON THE CORPORATION AND TEST ACTS, delivered in the Court of Common Council, on Wednesday, the 9th of May, 1827. By Mr. Pavell. London: Holdsworth. 8vo.—The substance of this speech our readers have seen already; but there is an appendix now added to it, of extracts from Sergeant Heywood's pamphlet, published many years ago. These extracts are very valuable; but if the Dissenting deputies were to apply a portion of their funds to publish a large edition of the whole pamphlet from which they are taken, which has now become very scarce, we are sure they would do a great service to the cause of religious liberty, and of the abolition of these disgraceful tests.

THE VOICE OF HUMANITY: Observations on a few Instances of Cruelty to Animals, against which no Legislative Provision is made; Abstracts of the present Acts of Parliament available to the Cause of Humanity, with full Remarks on their Application; and Hints on the Formation and Regulation of Societies for the Prevention of Cruelty to Animals. Sherwood. 1s. 6d. pp. 42.—This pam-

phlet discloses scenes at which the heart sickens, and the public are indebted to its author, who has braved all the horrors of *Baiting Pits, Horse Knackers, Slaughter Houses, and Dissecting Rooms*, to introduce to their notice subjects with which their health appears to be as closely connected as their benevolence. There is appended a very extended, and as far as we can judge of a matter so uncertain as the law, an accurate abstract of all the available Acts of Parliament against drovers, carters, and coachmen, who may be guilty of inhumanity to the cattle in their charge.

Though we cannot commend this production for the graces of its style, yet we sincerely approve of its benevolent intentions, and hope it may excite many to compassionate the sufferings of the inferior creatures, which are inflicted without consideration by that wanton tyrant—man, and to associate for their protection.

**THE ANTINOMIAN RECLAIMED; a Series of Dialogues.** By William Giles. 12mo. 2s.

**THOUGHTS ON ANTINOMIANISM.** By Agnatos, Author of *Thoughts on Baptism*. 1s. 6d.—No class of men is less manageable by argument and persuasion than those who deny the authority of the moral law as a rule of life to believers, and the obligation of sinners to hear and obey the Gospel. Elaborate treatises will produce no effect on such men, for they have neither candour nor patience enough to read; yet plain spirited tenets, or small pieces filled with the faith and essence of the Gospel, have been, and still may be, useful in checking the spread of Antinomian error, the fretting leprosy which attends it. We think Mr. Giles has wisely chosen the form of dialogue, and has shown himself well acquainted with the quirks and evasions and cant phrases to which the hyper-calvinist had constant recourse. In certain circles, this little work is calculated to be both acceptable and useful.

The *Thoughts on Antinomianism* are very scriptural, and contain many remarks which display the author's shrewdness of mind, and intimate acquaintance with the subject. We cordially commend these works to our readers, and regret that they have not received an earlier notice.

**A COMPANION FOR PILGRIMS ON THEIR JOURNEY TO CANAAN, consist-**

**ing of Divine Songs and Meditations.** 12mo. 2s.—Though some few of the Scriptures quoted appear to us misapplied, yet the book seems the production of a pious mind, and some pilgrims to the heavenly land may derive assistance and comfort from it.

**A SUMMARY OF CHRISTIAN INSTRUCTION, consisting of Readings and Parallel Passages, selected from the Holy Scriptures, on the essential Doctrines of Christianity.** 8vo. 3s. 6d.—The anonymous author of this work appears anxious to recommend to the attention of his fellow men that best of all books, the Bible. He has read and plentifully quoted, with a view to the attainment of this end, a multitude of distinguished writers, both ancient and modern. But we fear the contents of the book are too heterogeneous, and that the style is too loose and diffuse, to engage many readers. Those who will peruse it carefully, and examine the portions of Scripture referred to, and thus form a habit of comparing one part of the Sacred volume with another, can hardly fail to gain profit by it.

**LETTERS ON THE TRINITY AND ON THE DIVINITY OF CHRIST, addressed to the Rev. William Channing, in Answer to his Sermon preached at Baltimore.** By Moses Stuart, Associate Prof. of Sac. Lit. in Theol. Sem. Andover. 12mo.—The points in dispute between Socinians, or, as they call themselves, Unitarians, and the great body of the Christian world, involve matters confessedly of the very highest importance. Professor Stuart is well qualified to defend the grand fundamental doctrines of our holy religion. We have been much pleased with the caution and modesty apparent in his statements, the acuteness and force of his reasoning, the temperance and suavity of his language. On ground which has been so long occupied, new arguments cannot be expected; but we have seen few things in an equally cheap and small compass, so full and satisfactory as this able transatlantic production.

**PLAIN AND PRACTICAL SERMONS.** By the Rev. Thomas Howard, Vicar of Braden, Isle of Man. 12mo.—In these discourses evangelical truth diffuses its savour, and the best motives of duty are brought to bear on the conscience and the heart. There is a negligence in the arrangement, and a want of vigour and energy in the style. We

could, indeed; select passages of great force and pathos, but the general character of the book is a simplicity which borders on common-place.

**THE PROTESTANT VINDICATOR; or a Refutation of the Calumnies contained in Cobbett's History of the Reformation; including Remarks on the principal Topics of the Popish Controversy.** By Robert Oxlad. 12mo. 4s. 6d.—When a scurrilous political scribbler, or intimate associate and warm admirer of sceptics and infidels, takes upon him to settle points of religious controversy, it were vain to expect fairness and candour. Cobbett has shamefully misrepresented the Reformation; and the Protestant Vindicator has successfully detected and exposed his ignorance, rancour, and sophistry. Those persons who have not money to purchase, or time to peruse larger works on this interesting subject, will find a valuable summary in this production of Mr. Oxlad; and all genuine friends to truth must wish, that wherever the poison is spreading, this or some other antidote may be widely diffused.

**FAMILY LECTURES, in Three Parts, on the Principles and Practice of the Christian Religion.** By John Pridham, M.A. 2 vols. 12mo. Second Edition. 12s.—These volumes contain 86 short sermons, and include nearly all the important topics connected with the doctrines and duties of Christianity. The worthy author has certainly stood forth the firm advocate of orthodox principles, and has guarded against the prominent errors of the present day; but an attempt to compress too much matter in a narrow compass, has given a dryness and formality to some of the discourses. The second sermon, which treats of the Sacred Trinity—the Divinity of Christ—and the Personality of the Holy Spirit, will illustrate what we mean by this remark. As many of the lectures are truly excellent, we sincerely wish them a wide circulation.

**SERIOUS WARNINGS; a Series of Tracts designed for the labouring Classes, especially Colliers, Nos. 1, 2, and 3. Marples, Liverpool, and Ellerby, Manchester.** 1d. each.—Perhaps we could not more effectually recommend to the attention of our readers this very appropriate series of Religious Tracts, designed for a much-neglected class of the community, than by quoting the substance of an address appended to the

first number. A minister placed by Providence in a coaling district in Lancashire, noticing the dangers to which colliers are constantly exposed; the many awful deaths which take place among them; their ignorance of religion; the degraded state into which that ignorance sinks them; together with their general neglect of all means of religious instruction—had often thought of a tract, in which, in language suited to their capacity, might be recorded the most striking of the many alarming occurrences of which they are so often eye-witnesses, with such observations as might be most likely to impress their minds, and bring them to serious thought. On the death of the unfortunate individual alluded to in the first number of the *Serious Warnings*, it was resolved to make an attempt, and 500 copies were printed, and soon disposed of. On a similar occurrence at Stanley Colliery, near St. Helen's, a second number was written, of which nearly 1000 were soon sold. And on the death of three young persons in Adlington, one of the ministers of Standish Church preached an impressive sermon, and wrote what forms the first part of the third number, of which about 2000 have been circulated.

**SERMONS FOR THE USE OF FAMILIES.** By William Brown, Enfield. Vol. 2. Westley and Davis.—This volume contains discourses on the following subjects:—the Happiness connected with the love of God; the Crucifixion of Christ; the Joy which arises from the Testimony of an approving Conscience; Peter's Denial of our Lord; Providence; Christ entered into Heaven for the benefit of his People; our Lord's Answer to Peter's Question concerning John; Public Worship; the End of the World; Early Religion; the Conduct suitable to Mature Life; Old Age; the Prodigal Son, two parts; the Goodness of God; the Choice of Moses; Truth; the Future Elucidation of present Mysteries; the Manner in which many hear the Word; the Influence of the Fear of God.

From this enumeration it will appear, that the subjects of discourse are of a useful tendency, sufficiently varied, and well adapted for the purpose of family reading. Seriousness and sobriety of thought are their general characteristics. The arrangement of most of them is simple and unaffected; the style is easy and perspicuous; the correctness of the author's views on the leading points of

evangelical truth is evident; but we have occasionally wished for a more explicit exhibition of some doctrines which were fundamentally connected with the subjects. The sermons on Conscience, on Truth, and on the Fear of God, will, we expect, be read with much advantage. From the first of these, the following passage is selected, as no unfair specimen of the author's manner.

"By the expression, a good conscience, we sometimes mean an approving conscience, it is more correctly applied in the sense in which I now use the term, to denote the state in which it ought to be in all, and in which it is in those who have reason to rejoice in its approving testimony. To form correct notions on this subject is highly important, since otherwise we might fall into the dangerous, perhaps fatal error, of resting satisfied with the favourable decisions of conscience, when its approbation is unfounded. The justice of this statement may be shown by reference to facts. Many are at ease in themselves, when they ought to be the subjects of self-reproach. Their conscience slumbers, lulled by the sunshine of prosperity, or fanned by the gales of pleasure; or if its voice is heard, it is only that of deceitful approbation, praising what it ought to censure, or palliating what it ought to condemn. Without one murmur of conscience, many have lived and died destitute of religion. Without feeling its check, many have gone on to the end of life in the course of folly or vice. And not a few, through the sanction of an erring conscience, have even committed crimes at which human nature shudders. Before, then, you allow yourselves to rejoice in the approbation of conscience, be concerned to ascertain that your's is a good conscience, that it is in a right state, vigilant, tender, enlightened, and impartial."—pp. 47--49.

**THE RECLAIMED INFIDEL; or, an Account of the Last Days of William Rose, a Drummer in his Majesty's 59th Regiment of Foot, who died at Berhampore, East Indies, &c. By J. Sibree, Coventry.** pp. 24. 12mo. Price 2d. or 15s. per hundred. R. Baines.—This tract records a striking instance of the reclaiming power of divine grace in a youth, who after having received a religious education, sank into the depths of infidelity and vice. The narrative is contained in a letter written by a fellow soldier to his brother in England, on which Mr. S. has written additional observations, calculated to be useful. He concludes his tract, by recording an instance of the conversion of a soldier

and his wife, which came under his own observation, and which, we think, will recommend the tract to many readers.

"Several years ago, these two persons resided in the town of Frome, in Somersetshire. They were both at that period, enemies to religion, and lived very ungodly lives. In the course of time, the husband enlisted into the army. During his absence from home, his wife was induced to attend the ministry of the writer's honoured father in the town where she resided. His preaching was instrumental in her saving conversion to God. She immediately felt concerned for her wicked husband, who was far from home. About this time she received a letter from him, dated at Ramsgate, informing her that he was about to return. She dreaded the thought of meeting him again, lest he should persecute her on account of her religion. While he was at Ramsgate, however, curiosity led him to the chapel where the venerable and Rev. George Townsend preaches. It pleased God to impress the heart of this soldier with the truths of the Gospel. He at once became solicitous for the soul of his wife, whom he supposed to be still, as he left her, a persecutor of righteousness; and dreaded the prospect of her opposition. He arrived at Frome, in the evening of the day. As he drew near his cottage, he heard the sound of singing and prayer, and found that some pious persons were there assembled holding a prayer-meeting. And judge, O Christian reader, what an affecting and happy interview this pious pair enjoyed, when he opened his cottage door, and she beheld her husband enter, and they fell and wept upon each other's necks as Christians, as 'new creatures,' as friends of God, as 'heirs together of the grace of life!' They were soon after united to the same Christian church, sat down together at the same table to partake of the Holy Supper, and continue 'walking in all the commandments and ordinances of the Lord blameless.' May such happiness be enjoyed by every soldier, and every reader of the narrative of William Rose, 'the reclaimed infidel!'—pp. 23, 24.

#### PREPARING FOR PUBLICATION.

**A Defence of the Missions in the South Sea and Sandwich Islands, against the Charges and Misrepresentations of the Quarterly Review, in a Letter addressed to the Editor of that Journal.—Oriental Observations and occasional Criticisms, more or less illustrating several hundred Passages of Scripture. By John Calloway, late Missionary in Ceylon.—A Treatise on the Existence, Nature, and Ministry of the Holy Angels.** 12mo.



## MISCELLANEOUS INTELLIGENCE.

## LETTERS FROM ITALY.

*Neapolitan Weather—a Wrecked Passage-boat—Fashionables at Naples—the Golden-crowned Madona's—Pompeii—Papal Proclamation—the Coronation of the Virgin—Indulgences—Curious Sermon—the Carnival—Death amidst the Scene—Catholic Emancipation.*

It is the fashion for the English to spend this part of the winter in Naples, exposing themselves to the pitiless pelting of hail-storms, from which no cloak can screen them, and no umbrella ward off. This winter, as well as the last, and I suppose all the winters of Naples are enough to stop the journalizing of every invalid who tries the experiment. We have all varieties of climate in the course of a day! and such winds! and such hail! and such rain! every street presents an impassable torrent; and it is one of the offices of the Lazzaroni to let out their shoulders to those who are able to pay for being carried over. But all this, bad as it is, suits me better than the damp atmosphere of England. The rain, it is true, comes down in torrents. The thunder rolls its terrible fury over our heads, and seldom passes without striking some fated victim. Earthquakes not unfrequently make us tremble in our beds; but when all this is over—and it does pass over quickly—the sun shines out again with a charm that is irresistible, the air is filled with refreshing sweetness, and so little remains of the terrible storms, that it is difficult to persuade oneself that such things have been. I walked out the other morning towards the sea (my usual custom), the wind and waves had disturbed me during the night by their terrific roaring; but by the dawn of day, all was quiet. The sun was shining gloriously, and nature presented an aspect of smiling serenity: not all, however, were to be enlivened that morning by the sun's cheering rays. A boat had been wrecked in the bay, and the shore was literally strewn with dead. Two men and a woman lie close under the Villa Reale, and the rest were found amongst the rocks at Posilipo. The boat was going to the Island of Procida with passengers. Fourteen persons were lost, and three contrived to reach the shore but half alive. The day before, the son of a military officer at the Ponte Maddalena was struck dead by lightning close to his father's side.

These things happen constantly, but they make little impression. The newspapers are silent on such subjects, and they get known to the people partially and imperfectly.

All sorts of titled and distinguished folks have found their way here this winter; but I suppose the list of Almack's will hardly be sensible of the diminution. We have the Prince Leopold; Mr. Lambton, the Member for Durham, and his Lady: these latter are striking the Neapolitans dumb with a display of riches and magnificence hitherto unknown on these shores. Marquisses and Countesses, Bishops, Baronets, and Ladies, and every variety of titled and untitled opulence. One gentleman has left a good estate and comfortable fire-side, and is travelling for no other purpose in the world, than to recommend every body to take mustard seed! mustard seed, he says, taken in the dose of a table spoonful, three times a day, will cure all disorders, and make men live many more years than their fathers did before them. This old gentleman has a prodigious organ of benevolence, and has persuaded himself that possessing the knowledge of so important a secret, he should be criminal to allow his fellow-creatures to remain ignorant of its virtue. Another individual (*in holy orders*), has no object for moving from place to place, but *La Pasta*! He followed this woman from London to Paris, and from Paris to Naples. The time of his stay in every place is regulated by her engagements with the stage managers. Another man, educated for the *Scottish Church*, has been out to Constantinople, and become quite fascinated with the doctrines and disciples of Mahomet. He has undergone the ceremony of circumcision, and declares, that if he preaches at all, he will make the Koran his text book. Naples is just now rich in dreamers and enthusiasts.

A man has lately left money in his will to buy gold crowns for the ten Madonnas dispersed throughout the kingdom, who have worked the most celebrated miracles. A report has been made to the Pope of the character and claims of the different ladies, and for the town of Naples, the Madona of Jesu Vecchi had the most votes. The ceremony of coronation was performed by the Archbishop, and the king, royal family, and court were all assembled to witness this, as the papers called it, most sublime spectacle.

A perpetual interest is now kept up at Pompeii, for though the government does but little, that little is just enough to keep expectation alive. You have heard of the olives that have been found in pickle, so fresh as not to have lost their form and substance. New paintings of various merit are still found on the walls of every fresh house that is unearthed by the la-



baners. Whatever other qualities these pictures may want, they are never wanting in grace. Taste was certainly more generally diffused amongst the ancients than it ever has been in modern times. But with them there were some aberrations. A most paltry fountain lately turned out, and many disgusting exhibitions in the most public parts of the city abundantly prove this.

I translate for your amusement the proclamation for the coronation of the Virgin, that I mentioned in my last letter.

"The Most Reverend Chapter of St. Peter's at Rome, in compliance with the will of the Count Alexander Sforza Pallavicini, is accustomed to distribute every year certain crowns of gold, to decorate the brows of those images of the blessed Virgin, the most celebrated either for their antiquity, their wonderful works, (Qu. prodigies or miracles,) or for their popularity, in order to increase ever more and more the worship of such images, and to excite the piety and devotion of the faithful towards the great mother of God.

"Now the above-mentioned most reverend Chapter, having listened to the claims urged in favour of the image of the immaculate Conception, which is adored (*che si venera*), in the church of Jesu Vecchio in Naples, represented by a little wooden statue, (*statuetta di legno*), three palms high, (the palm is more than a foot English,) with an infant Jesus in its arms; and having found these claims to be supported by satisfactory evidence and solid documents, have judged it right to award a golden crown, not only to the image of the Virgin, but also to that of the infant Jesus in her arms. With this decision, the supreme Pontiff, Leo. 12, has signified his approbation in his apostolic brief, (*Qu. Bull.*) issued on the 2d of December, 1826; (enlightened age!) and he has not only signified his approval of this act, but has pleased to grant an abundant portion of grace and indulgence to all who shall assist in the ceremony of the coronation, or be present in the church on that great day." Then follows the order to the Archbishop to do it, and the approbation of the King of Naples, as well as all the prayers and hymns that are to be said or sung to this little wooden image, before and after the coronation, &c. &c.

In compliance with this proclamation, the coronation took place on the appointed day; the King and all the Royal Family attended, and paraded round the church with candles in their hands, at the tail of the Virgin. The child was crowned first, and a very considerable agitation was visible amongst the assembled multitude, but when the Archbishop raised the crown to the head of the Virgin, the emotion rose to a shout or scream of veneration and praise that rent the air. Had —

— been there, he would have said, "the infant Jesus obtained the silver medal of considerable approbation, but for the Virgin Mother was reserved the golden prize of supereminent applause."

Let it be understood, that this was no thing done in a corner; it is no private or domestic proof of royal superstition, but a notorious circumstance, authorised by the Pope and made known to the faithful by a printed proclamation, and that no part of its value should be lost, the whole was detailed in the newspaper the following day for the edification of the people.

Since I bought my book of indulgences, (from which I gave you an extract in my last,) I have got into the secret of many things that were before a mystery to me; attending these ceremonies, and keeping up this mummery is not spontaneous devotion, but a regular calculation of profit and loss, by which the people, through the grace and indulgence of the Pope, cheat the devil out of his right to torment them; all this is regularly set down in a book, with the value calculated of every prayer, and every genuflection, and every kissing of the cross, &c. &c., that people may go through in the course of the year. I think I shall translate this book from beginning to end when I get to England; it is the choicest specimen of the enlightened age that I have yet met with; (it bears date 1826, and is published in Venice, under the authority of the enlightened government of Austria.)

I heard a curious sermon on the eve of the feast of the dead, in which the priest was urging the people to give money for prayers to be said for the souls in purgatory. He described the torments of the dead with sufficiently terrible minuteness; and after quoting the 25th chap. of Matthew from the 31st verse to the end, he said, now, if doing these acts of charity to men while on earth be of such value, "Is vi dico;" I say unto you, that a single grain (farthing), spent in the service of the dead is of infinitely more value, as by such a gift you may redeem a soul from hell.

Naples, March 6, 1827.

The Carnival is at length over, and lo the season of riot, noise, confusion, and dissipation has succeeded that of *sackcloth and ashes*. The people of fashion, instead of dancing and masquerading till six or seven in the morning, are content to play at cards till two or three; and instead of voluptuous dinners, and still more voluptuous suppers, are satisfied to have their tables supplied with only a dozen dishes, consisting of every delicious fish of the season, dressed in all the variety of the most inventive cookery, with an after-

course of pastry, and a desert of fruit and sweetmeats. Thus they fast! I had no idea of the extent to which the carnival was carried till this year. The first winter I was in Italy was Jubilee or Holy Year; in Rome there was no Carnival; last winter it was holy year here, and though the carnival did take place, it was kept greatly within bounds; but this season there has been a re-action, in revenge for the abstinence which the holy year had imposed upon them, and they have, indeed, given full swing to their gay propensities. Night after night, at one house or the other, they have had their balls in fancy dresses, French plays, tableaux, charades, &c. &c. so that with arranging the costumes in one case, studying and rehearsing the characters in another, and providing amusing varieties in a third, &c. the whole time of Lords and Ladies, Princesses, Dukes and Duchesses, Counts and Countesses has been fully occupied; and now it is all over, they require time to recover their lost beauty. The pallid cheek, the sunken eye, the nerveless fibre, proclaim the reluctant truth, and tell, in terms too plain even for flattery to conceal, that these are not the purposes for which we ought to live. Death, too, in the midst of their rioting, as if in mockery of all the world calls pleasure, took his stand and played his part. One young man, Mr. S—, who at the commencement was in every gay and brilliant circle, is now in his grave. One of the beautiful daughters of the Duchess of Manchester, Lady Emily Montague, who but a few nights before I saw dancing in all the buoyancy of spirits that youth and admiration give, was suddenly snatched away; sickness also removed for a few weeks the Prince Leopold, and occasioned, for a time, a blank in their entertainments, which ill accorded with the ambition of the giver. These things are felt, where every body is known, much more than they can be in greater cities or wider circles. Addison's dream of the people on the ice seems here completely realised; one drops in, then another, and then a third, but the rest go on pursuing the same senseless round, and filling up the mazes of the never-ending dance, till each, in his turn, finds the hole through which he slips, and is never seen again. In the regular course, and in the ordinary duties and business of life, there seems to be a time for death. The gaps made in families and friends, however severely felt, are not entirely unexpected, nor is the mind entirely unprepared for them; but here, where people have no business but pleasure, and no occupation but amusement, the effect is tremendous. The bold hand which seizes and snatches the gay creatures from the scene which they embellish, appears unlooked for and out of place. They should, as Macbeth

says, "die hereafter," when "these might be a time for such a word," or rather they should learn, while living, to reflect upon the purposes for which they live.

How does the Catholic question go on? Will the death of the Duke of York make any change? All the people who have come out here lately, are endeavouring to prove to me that it is time the emancipation was carried. I am no politician, but when I first came to Italy, and saw the paralyzing effect that the tenets of this church have on the human mind, I could not but feel horror at the idea of enlarging its influence or extending its power. But if it is true that the time is come when all these checks and tests are to be thrown aside, and every thing is left to its free operation, I am sure I would never oppose my opinion to the general good. So deep an impression, however, has been made on my mind, by what I have seen of the nature, character, and conduct of this diabolical church, that I believe I shall be one of the latest convinced, and one of the slowest to admit the new principle of universal toleration. Religious freedom they have, *political power* they want. I suppose the experiment of giving it them must be tried, and the proof of its wisdom left to the result. It seems a hazardous course, but it is a liberal, and perhaps a Christian course.

#### REVIVAL OF RELIGION IN AMERICA.

(To the Editors.)

GENTLEMEN,—The following letter was lately received by a respectable Minister of the Congregational Denomination in North Wales, from the *Rev. Robert Ewart*, formerly of Denbigh, but now resident at a place, called *Ulica*, in North America. It is a most interesting communication; and I trust the perusal of it will be eminently conducive to the promotion of "pure and undefiled religion" in this country. What is recorded about the manner in which the families of ungodly people are visited by "*Christian instructors*," may be of great use. Those who are themselves "*among the saved*," ought to be every day "*abounding in the work of the Lord*."

I am, your's sincerely,

S.

(From a Minister formerly in Wales.)

"*Ulica*, Oct. 28th, 1836.

"Dear Brother,—The most important news that I can inform you of in this letter is, that there has been for the last twelve months a wonderful outpouring of the Spirit of the Lord on the congregations in this country. A little more than a year ago, all was barrenness, and indifference, and formality in the churches, especially in these parts. Yet there were some who

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except for the desolation of Zion, as if, 'between the porch and the altar.' And gradually a degree of solemnity appeared to rest on the minds of Ministers and people, and it became a time of great heart-searching and confessing of sins before God. Days of fasting and prayer were kept in every church, which were solemn seasons, and some 'mercy drops,' appeared to fall upon some churches. These increased and multiplied, and Ministers appeared to possess more earnestness, and concern for the salvation of their hearers, and a great change was apparent in the prayers both of the Ministers and private Christians. Instead of a formal recitation of the divine perfections, and cataloguing of the divine plans and operations, &c. &c. Christians appeared to come to the throne of grace with a burden upon their minds, and with a solemn and mighty cause, which they had to lay open before God. When some places were visited with a revival, members from other churches would visit those places, and remain for a few days, and, as it were, 'catch the fire,' and return with their hearts warm with the love of Christ, and tell their brethren and sisters what they had heard and seen. Prayer-meetings were soon established to implore the same blessings upon them also. This has been in several places the commencement of a glorious revival of religion. Prayers, public and private, were made in those places where a work of grace had commenced, for other places by name. Also, individuals were prayed for by name, and the Lord graciously answered those prayers in very many instances. Some were struck under convictions at the very time that prayer was offered for them, and they knew it not. Others, who had been subjects of great remorse of conscience before, have been brought to enjoy divine consolations in answer to prayer made for them. I believe there has been more of this mode of praying in this revival than in any other known in America; and Christians appear to be pretty generally convinced, that they ought to pray in this way. Seeing that the design of prayer is a great measure is to affect the mind of the supplicant himself and his fellow-suppliants, it is agreed that the mind can be affected much more powerfully by taking the object, and fixing the attention upon it, in all its consequences, through eternity, than by endeavouring to comprehend many objects at once. It is also agreed, that individuals were prayed for in the days of the apostles, as in the case of Peter when in prison; and Paul says, when he requested an interest in the prayers of the churches, 'and for me;' and when Jesus Christ went about doing good, some brought their sons to him, and some their daughters, and their

friends to be healed, and to be saved; and we should go and do likewise.

"There was no noise in meetings, as is the case in Wales in times of revivals, except amongst the Wesleyan Methodists. There is a good deal of animal feeling excited in this way amongst this denomination of Christians. With this exception, divine worship is carried on in times of revivals in America with the utmost order and solemnity. Nothing is heard but the voice of the speaker, and the sobbings of burdened souls. Some are affected so deeply as to fall into fits of convulsions, and there have been some instances of partial derangement for a few days, but not often: the effect appears to be on the reason and on the conscience, more than on the passions. I shall now relate an instance or two of deep feeling. A person of my acquaintance, (who lives in a part of my house,) has been known to spend whole nights in weeping and praying. One time in particular, he went to a prayer-meeting in the evening, and on returning home, began to think how hard his heart had been in meeting; how little he had been affected by the solemnities he had witnessed; he went home, and retired to pray, got up again and wept; he thought the Lord was going to give him up to hardness of heart for his unwillingness to submit to Christ, for as yet he had not professed faith in Christ; and was on the verge of utter despondency. He again prayed and wept, and so continued 'till break of day,' which was Sabbath morning. I heard him say afterwards a little of his feeling that night; his great request to God was, that that Sabbath should not pass without some light from Calvary shining to his heart, and his prayers we hope were heard, for on that Sabbath, his mind was brought to rest with composure upon the Lord Jesus Christ, and such a sense of the divine love filled his soul that he never had realized before, and he has never afterward entirely lost the impression. He is now a member of our church, and an amiable and devout Christian.

"At Rome, a village a few miles from this place, there was one who had been under very deep convictions for a long time, but could obtain no comfort. One evening he went to meeting with a great burden of guilt upon his mind; he continued throughout the meeting in the same state; and at the close of divine service felt a desire to conceal himself, that he might remain in the house of God alone to pray. Being in the gallery, he succeeded; the congregation retired, the light was extinguished, and the doors were shut. He went to prayer, and felt determined, as he afterward stated, not to leave the house of God until he should obtain some comfort in Christ. He there cried and prayed, until some time before day-

light, the God of all grace was pleased to lift upon his burdened spirit the light of his countenance, and he went home rejoicing in Christ.

"There is a great deal of visiting from house to house here in times of revivals, to talk personally to sinners, and to pray for them, which appears to be attended with a great blessing. One time a Minister (this was at Rome) went into the house of some ungodly people, and after conversing with them awhile on the state of their souls, he asked them individually if they would wish to be prayed for, and stated one condition, viz. that they must promise to try to pray for themselves; otherwise he did not think it his duty to pray for them, nor could he pray for them. Each one consented, and promised to do so, excepting one girl; she would not promise to pray for herself, nor did she care whether she was prayed for. The Minister reasoned with her, but in vain; at last, he told her, she must then retire to another room while he prayed with the others. She did so, and he prayed for each one personally, and when he came to her case he paused, as if not knowing what to say; but at length prayed for her, and appeared to be assisted in his prayer for her, more than for any of the rest. The wicked prayerless girl overheard the prayer; she was pricked to the heart; and has afterwards given evidence, that prayer is her delight; and she is one of the humble followers of the Lord Jesus. Other instances might be given, but I must cease. The revival still continues, though not so powerful as it has been. About 2500 have been hopefully brought to the knowledge of Christ during the present year in this country. It contains about 60,000 inhabitants. In our small society, between 40 and 50 have been received since last Christmas. Our church consists now of about 130; but being very much scattered through the country, they are hardly ever all present at the same time. Though I have long delayed writing to you, yet I hope you will not follow the example. Please to write to me soon again; I feel, as if I could have no time even to write to my dear friends in Wales. Pray for me, that the work of the Lord may ever be my delight, and that I may be faithful wherever I shall have to finish my few days.

"Your's truly and affectionately,  
"ROBERT EVERETT."

#### PROGRESS OF ANTI-SLAVERY OPINIONS IN THE UNITED STATES.

The cause of injured Africa is taking a stronger hold on the sympathies and charities of the people, with each succeeding year. Many a benevolent eye is directed to the movements of the American Colonization Society, with the deepest

interest. And although it is hoping too much, to expect the entire abolition of slavery, throughout the land, by the direct efforts of this Institution, yet it is impossible to say, that its indirect and ultimate effects may not be of this gigantic character. Public opinion in this country is the lever which moves every thing; and by operating upon this, as the Colonization Society is doing, the most efficient method is adopted, of accomplishing the grand design which is in view, and will never be lost sight of by thousands of American citizens. Already are there established, in different parts of the land, more than a hundred Anti-Slavery Societies, SEVENTY-THREE OF WHICH ARE LOCATED IN SLAVE-HOLDING STATES. Within about a year past, the Friends' Yearly Meeting in North Carolina have removed to more favourable climes not less than 300 people of colour, and are making arrangements for still further and larger removals. In the month of January last, 34 coloured emigrants sailed from Boston for Liberia, under the patronage of the American Colonization Society; and in February, 154 from Norfolk, Va. for the same destination. Another expedition is fitting out at Baltimore, and will sail in a few days. The population of this flourishing Colony is now 500 or 600. In the latter part of 1825, two churches were built by the colonists; and in the spring of 1826, a Missionary Society was formed. Five or six schools are in operation; in which not only the children of emigrants are instructed, but also 60 children of natives. An earnest desire has been expressed by all the Leeward tribes, except one, that schools may be immediately established among them, for the instruction of their children. More than one hundred and fifty Africans, who had been seized for transportation as slaves, have been rescued by the colonists; and by the same instrumentality, in connection with that of the British Colony at Sierra Leone, the slave trade has been banished, almost entirely, from a line of coast three hundred miles in extent. With the help of a printing-press, which was carried out by the expedition from Boston, a newspaper was commenced in the Colony on the 15th of February last; but in consequence of the untimely death of Mr. Force, the printer, only one or two numbers were issued. In the death of this young man, and of Rev. Messrs. Sessions and Holton, who accompanied the expedition, one as agent of the Society, and the other as a Missionary, and of 15 out of the 34 emigrants composing it, the Colony has suffered a severe loss. The fate of these men, we believe, has convinced the friends of African Colonization, that in future, the emigrants must be gathered from the Middle and Southern States.

## RELIGIOUS COMMUNITIES IN THE UNITED STATES OF NORTH AMERICA.

**Free Protestant Denominations.**—CONGREGATIONALISTS, most numerous, and contain 2,500 churches, and as many ministers; they have a Missionary Society, established at Boston, A.D. 1810, and Missionaries employed amongst the North American Indians in Ceylon, Bombay, Western Asia, and Sandwich Islands; subscriptions 30,000 dollars; 74 Missionaries, and a Missionary School, in Cornwall, Connecticut, with 14 students.—**PRESBYTERIANS**, 772 congregations, 434 ministers, and a Missionary Society, established in New York, in 1817, for the Indian tribes in the West; subscriptions 33,000 dollars, Missionaries 150, including wives and children, and servants.—**EPISCOPALIANS**, 238 churches, 225 clergymen, and 5 bishops; a Missionary Society, established in Philadelphia, in 1820, under the bishops; a seminary at New-haven, each student serves three years as a Missionary after leaving the seminary.—**METHODISTS**, most numerous in the Southern States, their total about 300,000, but cannot ascertain how many congregations; a Missionary Society, founded 1819, to supply distant settlements in North America, and also to Negro slaves and people of colour; revenue 10,000 dollars.—**BAPTISTS**, about 100,000, but cannot ascertain the number of congregations; a Missionary Society, established 1814, at Philadelphia, labours in the Burman empire, Rangoon, Ava, Indian tribes in the West, and Cherokees; College at Washington.—There are also some Missionaries from other Societies in North America, under the English government, viz. the Society for the Propagation of the Gospel in Foreign Parts, and the Moravian Missionary Society.—*Christian Examiner*, Vol. i. page 534.

## PROCEEDINGS OF THE UNITED COMMITTEE FOR THE REPEAL OF THE TEST AND CORPORATION ACTS.

We had only time to announce in our last number the determination of the Committee, to postpone the application to Parliament for the present Session, and we therefore now publish the resolution to that effect.

At a Meeting of the Committee, held at Brown's Hotel, in Palace Yard, Westminster, on Tuesday, the 22d May, 1827, William Smith, Esq. M.P. in the Chair; this Meeting was honoured with the presence of the following noblemen and gentlemen, (viz.)—Lord Holland, Lord King, Lord Milton, Lord Ebrington, Lord Althorp, Lord Clifton, Lord James Stuart, Lord Nugent, Lord John Russell; George Byng, Esq. M.P., Alexander Dawson, Esq. M.P., John Wood, Esq. M.P., J. B. Mouck, Esq. M.P., John Easthope, Esq. M.P., John Smith, Esq. M.P., John

Maberly, Esq. M.P., W. L. Maberly, Esq. M.P., John Baring, Esq. M.P., George Philipps, Esq. M.P., W. W. Whitmore, Esq. M.P., Henry Warburton, Esq. M.P., William Allen, Esq. M.P., John Calcraft, Esq. M.P., Henry Brougham, Esq. M.P., Sir Robert Wilson, M.P., Sir George Robinson, Bart. M.P., Nicholson Calvert, Esq. M.P., Charles Fysh Palmer, Esq. M.P., Maurice Fitzgerald, Esq. M.P., George R. Phillips, Esq. M.P., and W. B. Baring, Esq. M.P.

The Committee held a conference with the above-named noblemen and gentlemen, as to the expediency of requesting Lord John Russell to withdraw or proceed with his motion, for the Repeal of the Corporation and Test Acts, which stands fixed for the 7th June next; and, generally, as to be best means to be adopted for promoting this object.

A lengthened discussion having taken place, and the Parliamentary friends having withdrawn:—it was resolved unanimously,

“That it is the opinion of all our Parliamentary friends, and of this Committee, that every effort should be made to obtain as many petitions as possible during the present Session of Parliament, praying for the Repeal of the Corporation and Test Acts.”

Resolved, “That the Secretary do immediately write to the Ministers of London and country congregations, with a copy of the last resolution, and urging their immediate attention thereto.”

A Special Meeting of the Deputies was appointed for Friday, 25th, to decide on the subject, when it was resolved to refer it to the final decision of the Committee.

A Meeting of the Committee was held at the King's Head Tavern in the Poultry, on Monday, the 28th day of May, 1827, W. Smith, Esq. M.P. in the Chair, when it was resolved,

“1. That the present state of public affairs, the advanced period of the Session of Parliament, and other circumstances, render it advisable, in the opinion of this Committee, not to press the Repeal of the Corporation and Test Acts during the present Session.

“2. That Lord John Russell be therefore respectfully requested to withdraw the notice of his motion for such Repeal now given, and that he be most earnestly entreated, at the same time, to state the fixed purpose of this Committee, at all events, to renew the motion now postponed at the very earliest opportunity in the next Session of Parliament; and, should it not then succeed, to persevere in it with their utmost energy from year to year until it is finally carried.

“3. That the Chairman and Mr. Wymouth be requested to communicate these resolutions to Lord John Russell and to



Mr. John Smith, and to convey to them the warmest thanks of this Committee for the readiness with which they consented to propose and second the motion now recommended to be postponed; and that they be most respectfully and earnestly entreated to continue their invaluable assistance to the cause of religious liberty, and of the Protestant Dissenters in particular, by renewing that motion in the next Session of Parliament.

"4. That the numerous Members of Parliament, who have, under all the difficulties of their situation, given this Committee the strongest assurances of support, be requested to accept their most grateful acknowledgments, accompanied by an earnest expression of their wishes and hopes that they will afford their powerful support to the measure in which the Committee have thus pledged themselves to persevere.

"5. That the foregoing resolutions be published in the newspapers and the religious periodical journals.

"6. That the above resolutions be communicated to the various Dissenting Ministers in London and the country, with a request that they will not, on account of this postponement, delay forwarding petitions to Parliament."

#### PARLIAMENTARY PROCEEDINGS.

LORD J. RUSSELL said, that having to present several petitions for a repeal of the Test and Corporation Acts, he felt it necessary to say a few words in explanation of the unusual course he was about to take with respect to the motion of which he had given notice on that subject. He had on all occasions voted for a repeal of the laws affecting the Roman Catholics. He had done so on the broad ground of general religious liberty. If on this principle he had voted in favour of the Catholics, whose religion even at the present day was mixed up by many of its professors with the most objectionable and slavish doctrines, he could not refuse to give his support to the removal of the laws affecting the Protestant Dissenters, who had on all occasions proved themselves the steady friends of civil and religious liberty; if he had voted in favour of the Catholics, who had in the course of the last century been the active partisans of the House of Stuart, he could not consistently refuse his vote to those who had in every instance proved themselves the strenuous supporters of the House of Hanover. (*Hear, hear.*) Had he brought this question before the House, as it was his intention to have done, he trusted he should have been able to make out a good case to the House, to show why they should erase from the statute-book those laws which were the dregs of that penal code which evinced the illiberal spirit of the times that gave it birth. He should

have been able to show the impolicy and injustice of continuing as a test of loyalty, or of qualification for office, a sacred rite, which, he feared, as such test, was often grossly perverted,—of making that a sign of division and disunion which ought to be a sacred symbol of conciliation. He should have been able to show that in many other points of view, those laws were a disgrace to our statute-books, and ought therefore to be repealed. Since he had given notice of a motion on this subject, a change of Government had taken place, which, it was unnecessary to add, had become the subject of much conversation in public and private. This had produced a considerable change in the intentions of the great body of Protestant Dissenters. It was admitted on all hands, that the present Administration was more favourable to the repeal of the Test and Corporation Acts than any which had existed for the 37 years during which the subject had been allowed to rest; but there were very many amongst the Dissenting body who doubted the propriety of urging that measure upon the present Government so soon after its formation, and who were therefore for delaying the discussion of the question until the next session. Others of that body were, however, of a different opinion (and in that opinion he concurred), and thought the present the most favourable opportunity for the discussion of the question of repeal. He however could not act of his own mere will, but felt it necessary to consult those who took a lead in the affairs of the Protestant Dissenters, and amongst others, of his Hon. Friend the Member for Norwich (Mr. W. Smith), who by common consent was admitted to be the organ of that body. On consideration of the question amongst themselves, it did appear that the majority were in favour of postponing the discussion of the question for the present, and a request was made to him (Lord J. Russell) not to bring it forward. With that request he found it necessary to comply; for he felt that if he brought it forward against the opinion of the majority of those principally concerned, he should have afforded a good ground for some of its opponents to meet his motion with the "previous question." He was aware that by the course he was pursuing, he had placed himself in the unpleasant situation of one having the appearance of acting with a view to party interests; but he should be ashamed of himself if, to avoid an imputation personal to himself, he consented to a course which would be injurious to that cause of which he was the conscientious advocate (*Hear, hear.*) In discharging a duty to those most interested, he could not therefore bring forward the motion this session. It was, however, the intention of the whole body, that the subject should be brought forward



early in the next session, and if then unsuccessful, to be continued on from year to year. On this latter intention, he would not say further, than after so long a lapse, during which the question was not brought forward, he could not think the wish to press it from year to year at all unfair. He would observe, with respect to the petitions in favour of the repeal of the Test and Corporation Acts, that on the present occasion they were numerous beyond precedent. There was, however, a difference between some of the petitions from others. They all concurred in praying for the repeal of those acts, but some of them prayed also for a repeal of religious disabilities of every kind. He had had to prevent many of that description, and from his knowledge of the parties, he believed that the most enlightened and intelligent of that body viewed every kind of civil disabilities on account of religion amounting to persecution. Amongst the petitions which he had now to present, was one signed by clergymen and other members of the church of England, calling themselves the friends of religious liberty, who stated that they valued the repeal of those test acts only as one step towards general religious liberty. There was also one petition signed by the heads of a Roman Catholic establishment, by a Catholic baronet, and by other highly respectable members of that communion. They prayed for a repeal of the Test and Corporation Acts. In a letter which accompanied that petition, it was stated, that many were of opinion that if the Dissenters were relieved, they would be found amongst the most bitter opponents of the Roman Catholics; but the letter added, that this would make no alteration in the prayer of the petitioners,—that they would not be prevented from praying for a removal of the civil disabilities of the Dissenters by any consideration of what use they might afterwards make of their liberty. What he (Lord J. Russell) was anxious to see, was a co-operation of all parties to put an end to those disgraceful acts. When they should have accomplished this,—that religion should no longer be considered a qualification for office,—they would have achieved a triumph important not only to England but to the world in general. By such means they would strengthen the state, give stability to the church, and purify religion itself. (*Here, here.*) He would now only add, that it was not his intention, for the reasons he had stated, to bring forward the question in the present session. He would conclude by moving that the petition be held in his hand be brought up.

Mr. W. SMITH said, it would be unfair of any parties connected with the Protestant Dissenters, if they refused to thank the Noble Lord for his general advocacy of their cause, and for the part he had

acted on the present occasion. The Dissenters at large very naturally thought their interests were connected with those of the state. It was true there were differences of opinion amongst the body as to the question of bringing on their case in the present session, but the majority, in deciding for its postponement to the next session, hoped that by that time their situation would be better known, that many of the prejudices against them would be removed, and that they would stand better with Parliament. The Hon. Member then proceeded to show, that it was a gross fallacy to suppose that the grievances of the Protestant Dissenters were only theoretical, and to contend that they were practical, and in many cases severely so. Was it not a practical grievance, that a Dissenter could not be a member of Oxford University without declaring his assent to the 39 Articles?—that he could not take his seat as a magistrate, without the sacramental test, if any person chose to insist on it? (and this was done in some counties, and might be done in all.) He could mention a thousand other instances, if he were disposed to go into the question. He would not, however, trespass longer on the House, as the question was to be postponed. He trusted, however, that the justice of Parliament would soon put an end to those practical disabilities.

Mr. J. WOOD expressed himself favourable to the Repeal of the Test and Corporation Acts, and contended that their existence were practical grievances to the Dissenters. It was a practical grievance that many of that class, who were men of immense wealth, should be shut out from all management or influence in the corporation of Liverpool, as was the case for the last 50 years.

General GASCOYNE hoped that the question would be brought forward early next session, though he could not see why it was not brought on at present. It would, he thought, be more satisfactory to the great body than the postponement. That postponement was looked upon with some suspicion,—that it was a concession, not to public opinion, but to the opinion which was so strongly expressed by a right hon. gentleman (Mr. Canning) on a former evening: and, indeed, he had heard that opinion quoted as a reason why the question was postponed. From what fell recently from an honourable member, it appeared as if there was a kind of compromise, and that the question of the Catholics was not to be brought forward without that of the Dissenters. (*Cries of "No, no."*) He should protest against any such course, as he felt that the man who took that course would be doing injustice to the Dissenters. He did not impute any intention of the kind to the

noble lord (J. Russell), who he hoped would persevere next session in the course he had marked out.

Mr. CURTIS wished to ask the noble lord whether he intended to mix up the two questions? If they were united, it would be doing a serious injury to the cause of the Dissenters.

Lord J. RUSSELL said, he was not aware of the resolution of the Protestant Dissenters (as was understood) until the 6th of June. He denied any intention of compromise in the course he pursued. In answer to the hon. member (Mr. Curtis) he begged to say, that there was no intention of uniting the questions of Catholic emancipation and that of the repeal of the Test Acts. He would bring on the latter motion as a separate question.

The petitions were then read. They were from several congregations of Protestant Dissenters; one from some Protestant clergymen and other members of the Church of England; and one from several Roman Catholics, praying for a repeal of the Test Acts.

They were ordered to lie on the table.

#### NORTH RIDING ASSOCIATION.

The above Association of Independent Ministers and Congregations in the North Riding of Yorkshire, which was formed in 1823, was re-organized at Kirkby Moorside, on the 24th of April. On the evening of the 23d, a sermon was preached by the Rev. J. Buckley, of Thirsk, from Deut. xxxiii. 3, the first clause. The former part of the 24th was spent in revising the rules of the Association, &c. In the evening, the Rev. W. Brewis, late of Lane End, Staffordshire, was publicly recognized as the pastor of the Independent Church and congregation in Kirkby Moorside. The Rev. J. Hague, of Mickleby, read the Scriptures and prayed. The Rev. H. Greenwood, of Malton, described the nature, &c. of a Christian church. The Rev. G. Croft, of Pickering, prayed for the pastor and people, and then addressed the former from 1 Tim. iv. 16.; and the Rev. H. Blackburn, of Whitby, preached to the people from Deut. i. 38. The other devotional parts of this and the former public service were conducted by the Rev. J. Benson, A.M. of Northallerton, J. Hafton, of Sutton, and — Henderson, of Staiths. On both occasions the chapel was well filled, though the weather was very unfavourable. The Riding is now divided into three districts, each of which will hold meetings half-yearly, or oftener, and an Annual Meeting of the whole Riding will be held on the last Tuesday and Wednesday in May, when a sermon will be preached on Tuesday evening, and a public meeting held on Wednesday evening. This association has already been the means of establishing a separate interest at Guisbo-

rough, and as it is now fixed on a more firm basis, it may be expected to be more extensively useful, in the support and spread of the Gospel throughout the Riding.

#### NEWPORT PAGNELL EVANGELICAL INSTITUTION.

The Fifteenth Anniversary of this Society was held on Tuesday, the 1st of May, at Newport Pagnell, Bucks, when two sermons were preached by the Rev. Edward Parsons, of London, and the Rev. Eastace Carey. The former from 2d Corinthians ii. 14.; and the latter from 2 Cor. viii. 9. The Rev. Messrs. Griffiths, of Long Buckby; Gravestock, of Old; Hyatt, of Northampton; and Dobson, of St. Neots, engaged in the devotional exercises. An interesting report of the present state of the Institution was read in the afternoon, when several respectable Ministers and Laymen from that and the adjoining counties ably advocated the cause of academical preparation for the work of the Christian Ministry, and recommended the Institution to the support of the friends of an enlightened and effective Ministry. The meetings were respectively and numerously attended, and a growing attachment to the Institution was evinced by the amount of the collections.

#### BLACKBURN ACADEMY.

The Anniversary of this Institution was held on the 20th and 21st of June, when the Committee of Examination, having called the Rev. Dr. Clunie to the Chair, proceeded to examine the students in the different branches of study pursued during the last session. In the classical department, the several Latin classes were strictly examined in what they had read in Cicero, Sallust, and Quinctilian; and the Greek, in the New Testament, the Cyropedia of Xenophon, the Crito of Plato, the Edipus Tyrannus of Sophocles, and the Media of Euripides. Several other books were professed by the students, but time would not permit their examination in them. In the Mathematical and Philosophical department, the students were examined in simple Equations in Algebra; and in the Mechanical Powers, and the Elements of Astronomy, both of which were illustrated by some interesting experiments, and an excellent apparatus. In the Mental Philosophy and Theological department, they were very minutely examined in the principles of general grammar, the doctrines of moral accountability, original sin, election of the Trinity. And in the Hebrew and Chaldee, the students read various portions, at the pleasure of the Committee, in Genesis and Daniel, with considerable facility and correctness. The whole examination was highly satisfactory to the Committee, as it clearly evinced the great ability and success of

the tutors, and the application and perseverance of the students; and it fully justified the conviction, that this Institution promises to be eminently useful to the Christian church. The Committee subsequently transacted the general business of the Institution, which was peculiarly interesting; and on the evening of the 21st, a public meeting was held in Chapel Street Chapel, when two of the senior students delivered academical discourses, viz. Mr. Murdock on "The Ruin of Man by Adam;" and Mr. Lyall on "The Redemption of Man by Christ." After which the Report of the Committee was received, and various addresses were delivered, relative to the present state and the future operations of this valuable Institution, which it is hoped will continue to receive the liberal support of the congregational churches, throughout the sphere of its useful labours.

## ORDINATIONS.

On the 24th of April, Mr. G. Hoyle was set apart to the pastoral office, over the church of Christ assembling in the Independent Chapel, Milnthorpe. The Rev. Edward Strillman, of Keld, introduced the service by reading suitable portions of Scripture and prayer; the Rev. S. Bell, of Lancaster, delivered the introductory discourse; the Rev. Richard Slate, of Grimshaw Street, Preston, offered the ordination prayer; the Rev. D. T. Carnson, of Cannon Street, Preston, (Mr. H.'s former pastor,) gave the charge to the minister; and the Rev. D. Jones, of Kendal, preached to the people.

On the 26th of April, the Rev. N. M. Harry, Student from "The Newport Pagnell Evangelical Institution," was set apart to the pastoral office over the Congregational Church, Church Lane, Banbury, Oxon, when the Rev. T. Searle, of King Sutton, introduced the service by reading and prayer. The Rev. J. Slye, of Potter's Pury, delivered the introductory discourse. The Rev. E. Barling, of Buckingham, asked the questions, and received the confession of faith. The Rev. D. W. Aston presented the ordination prayer, with imposition of hands. The Rev. T. P. Bull, of Newport Pagnell, gave the charge from 2 Tim. ii. 1.—"Be strong in the grace that is in Christ Jesus." The Rev. T. W. Percy, of Warwick, preached to the people from 1 Thess. iii. 8.—"For now we live if ye stand fast in the Lord." The Rev. C. W. Bottomley, of Middleton, closed the interesting service with prayer. In the evening, the Rev. C. Morris, of Narberth, preached from Eccl. xi. 8. The Rev. Mr. Richards, of Hook Norton, conducted the devotional exercises. Divine service was held in the Chapel on the previous evening, when the Rev. R. Fletcher, of Bicester, prayed; and the Rev. C. Gilbert, of Stoney Stratford, preached from Psalm cxviii. 25.

On the 26th inst. Mr. S. Healey was set apart to the pastoral office, over the church of Christ, assembling in the Independent Chapel, Kirkby-Lonsdale. The Rev. R. Slate, of Grimshaw Street, Preston, introduced the service by reading suitable selections of Scripture and prayer; the Rev. D. Jones, of Kendal, delivered the introductory discourse; the Rev. D. T. Carnson, of Cannon Street, Preston, offered the ordination prayer; the Rev. J. Ely, of Rochdale, (Mr. H.'s former pastor,) gave the charge to the minister; and the Rev. S. Bell, of Lancaster, preached to the people. The Rev. R. Slate, preached again in the evening.

On Thursday, the 10th of May, the Rev. W. Wild, late of Chalford, in Gloucestershire, was publicly recognized as pastor over the church and congregation assembling in Caskgate Lane Chapel, Gainsborough; when the Rev. S. Nichols, of Bawtry, commenced with prayer; read the Scriptures, and proposed questions to the church and pastor suitable to the occasion. The Rev. Mr. Soper, of Lowth, offered the general prayer. The Rev. J. Gilbert, of Nottingham, delivered an appropriate and affectionate address to the Minister. The Rev. Dr. Raffles, of Liverpool, pointed out the duties of the people to their pastor, in an interesting and comprehensive manner. The Rev. Mr. Marston, of Gainsborough, concluded the solemnities of the morning with prayer.

On Thursday, June 21, 1827, the Rev. W. Roberts, late of London, was ordained the pastor of the newly formed Independent Church at Odham, Hants. The Rev. C. Howell, of Alton, commenced the service by reading and prayer. Rev. Josiah Johnson, of Farnham, delivered the introductory discourse. Rev. James Wills, of Basingstoke, asked the usual questions. Rev. Arch. Douglas, of Reading, offered the ordination prayer, with the imposition of hands. Rev. T. Lewis, of Islington, delivered the charge. Rev. John Griffin, of Portsea, addressed the church and congregation. Rev. S. Percy, of Guildford, concluded with prayer. Rev. Thomas Adkins, of Southampton, preached in the evening. Rev. T. G. Stamper, of Uxbridge, the preceding evening. Rev. Messrs. Jefferson, Jones, Freeman, Blessey, Everett, and Currie, engaged in the other parts of the service. The attendance was numerous and respectable, and the deepest solemnity pervaded the congregation, and many retired saying, "It is the house of God and the gate of heaven."

**RECENT DEATHS.**  
Died, on Monday, June 11, 1827, in the seventy-eighth year of his age, the Rev. JOHN KELLO, Minister of the Independent Congregation at Bethnal Green, who, during the unusually long period of fifty-six years, sustained, with unswerving integrity and universal esteem, the honour

able relation of a Christian Minister over the same church. He was the father of the Independent Board of London Ministers; and was distinguished for his inflexible and unvarying attachment to the grand doctrines of the Christian faith; for zeal and affection in the discharge of his ministerial duties, dignified courtesy of manners, and enlightened benevolence of heart. He continued to preach once on the Lord's-day, until January last; when, while addressing his congregation from 1 Peter ii. 25, he sank down in a slight fit, from which he was soon restored, but from the effects of which he never recovered.

His public work was now done. His physical strength gradually but perceptibly declined; his mental powers, however, remained mercifully uninjured, and his mind was kept in peace, being stayed upon his God. At length, "the weary wheels of life stood still." A few hours before his death, he exclaimed, "Come, Lord Jesus, come quickly!" and his last words, "saved! saved!" were full of meaning. His funeral, which took place on Wednesday, June 29, was attended by a large company of Ministers and friends, who honoured him while living; among whom were, the Rev. Messrs. J. Clayton, Jun., H. F. Burder, Goode, Wall, Harper, Vautin, and Brooksbank. The address at the grave was, in compliance with the will of the deceased, delivered by his stated Assistant in the Ministry, the Rev. S. Blackburn, formerly of Burton-upon-Trent, to whom he was affectionately attached; and who, being one of his executors, will, it is expected, prepare a more extended memoir of his life and ministry.

## NOTICES.

The Rev. Joshua Sewell, late of Poynton, Devon, has accepted the unanimous invitation to the pastoral office over the Independent Church at Thaxted, (vacant by the decease of his late uncle, the Rev. John Jennings,) which connexion will be publicly recognized on Thursday, July 5; the Rev. Messrs. J. Fletcher, Chaplin, W. Clayton, Morrison, and other neighbouring Ministers are expected to be engaged in that service.

The Annual Meeting of the friends and supporters of the Newport Pagnell Evangelical Institution, resident in London and its vicinity, will be held on Tuesday evening, the 10th of July, at the King's Head Tavern in the Poultry, to receive the report, &c. &c. The chair will be taken at six o'clock.

We have heard, with much satisfaction, that the chapel in Cheltenham, originally built for the Rev. Mr. Snow, has been purchased by individuals belonging to the Congregational Denomination, and is likely to be re-opened for public worship early in August. We hope that many of our more opulent friends will generously assist this infant cause. Persons who are accustomed to visit that favourite place of resort, will probably avail themselves of the opportunity of being present on the day of opening. Of the precise time, due notice, we understand, will be given through the medium either of magazines, or of the London daily papers.

The Rev. Mr. Whitta, late of Tiverton, Devon, has accepted the invitation of the Congregational Church at Chalford, Gloucestershire, and has entered on his labours in the latter place.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. Messrs. James Bass—George Redford—Algernon Wells—Thomas Lewis—John Thornton—Joseph Ivinney—Dr. Russell—James Peggs—John Burder—R. Alliot, Jun.—W. Davis—S. Blackburn—J. Clunie, LL.D.—V. Wild—C. Rochat.

Also from Messrs. T. F. Haalem—J. Lucy—W. B. Kilpin—Mason—Vigil.

We were compelled to defer Mr. Bass's communication till our next number. His Jo. paper will probably appear in our September Magazine. We trust his statements are well authenticated.

Vigil shall be heard in reply in our number for August. Many dissenting friends in Ireland would be glad to receive information on the following subjects, viz.

What is the form of notice to be sent to the ministers of the established church in Ireland, for permission to officiate at funerals in church-yards—Will the notice answer for rector or curate—In case of their absence or non-residence, how is the service to be effected—What length of time must notice be given—What line of conduct to be pursued in case of refusal, or of receiving no answer

What are the compulsory clauses on dissenters in the new act, relative to Irish churchwardens?

In case of marriage ceremony performed by dissenting ministers in Ireland, must both parties be of their own communion—How long must a person be an accredited member, and what constitutes membership?—The general tenor of the law on this subject would be acceptable.